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Guest Editorial . . .

Evangelical Theology and Paul Tillich

Kenneth S. Kantzer

Why is Paul Tillich significant for evangelical theology? Simply because he is the most controversial theologian in America today! Discussion of his thought appears in all the contemporary theological journals. But his fame is not limited purely to religious circles. Articles by him and about him are appearing in some of America's most widely circulated popular magazines.[1] His name appears in the index of nearly every current book written in the field of the humanities. The conclusion is inescapable: Tillich is America's most influential theological spokesman.

That a man who claims to be a Protestant theologian is thus read, appreciated, and (inevitably) criticized not only by professional theologians but also by laymen and by secular scholarship in general, is an event of no small significance for twentieth-century theology. To stay alive theologically in this age evangelical thought must come to grips with the thought of Paul Tillich; for, as *Time* magazine recently reminded us,[2] he is offering a realistic "Theology for Protestants" as the only way of salvation in the cultural and religious crisis of our twentieth century--and large, influential segments of American Protestantism are accepting that offer.

Tillich's significance for American theology, moreover, has just begun to be felt. He has written eleven books currently circulating in English,[3] with one more scheduled to appear in May of 1959. Eight of these have appeared since 1951, the most important of which are his two volumes of *Systematic Theology*. The thirty-page lifetime bibliography of Tillich (through January, 1959) compiled in *Religion and Culture:*

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[1] See "The Lost Dimension in Religion" by Tillich in *The Saturday Evening Post*, June 14, 1958, and "A Theology for Protestants," the feature article in *Time*, March 16, 1959.

[2] *Ibid.*

[3] See list at end of this editorial.

Essays in Honor of Paul Tillich[4] is not only a testimonial to the profundity and fertility of his thought, but it also demonstrates the earnestness with which he has sought to communicate with contemporary minds at every stage of his life. Such a dynamic author and thinker certainly merits the kind of hearing and inter-action which this issue of *The Asbury Seminarian* affords. Evangelical scholars and pastors should thoroughly acquaint themselves with Tillich's theology. The impact of his thought through his students and his writings will be formative for theological discussion for years to come.

Having said this, we must concede realistically that we have set before ourselves no minor task. The massive, architectonic structure of Tillich's thought inspires both awe and despair. On their first attempt to wade into his writings most pastors will concur with the appraisal of one rector that "in one sense he is like the peace of God, for he passes all understanding."[5] Even a scholar initiated into the secret gobble-de-gook of professional philosophers and theologians will find Tillich "rough plowing."

Why is Tillich so difficult to understand? Several reasons for this may be noted. First, Tillich is a product of one of the great tragedies of modern history. Because of his political-theological views (Religious Socialism) he was forced to leave Germany in 1933 when Hitler came to power. At the invitation of Reinhold Niebuhr he came to America. He was then forty-seven years old, and the adjustment to American culture (especially the language) was, as he puts it, "rather difficult."[6] As a lecturer in theology and philosophy at Union Theological Seminary he was for a long time something of a conundrum. The disparity between his ponderous classical German *Weltanschauung* and the relatively superficial slapstick educational tradition of his American students stood in boldest relief. Walter M. Horton has remarked that "his earliest public lectures, delivered in a formidable German accent, created an impression which might be described as 'respectful mystification.'"[7] In Tillich's most recent writings,

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[4]Edited by Walter Liebrecht (New York: Harper and Brothers, 1959). The bibliography is located pp. 367-396.

[5]In "Letters to the Editor," *Time* (April 6, 1959), p. 8.

[6]*The Theology of Paul Tillich*, edited by Charles W. Kegley and Robert W. Bretall (New York: Macmillan, 1952), p. 17.

[7]*Ibid.*, p. 35.

especially in *The Dynamics of Faith*, this particular difficulty has been significantly overcome. Even so the beginner reading his first pages in Tillich's theology will note, and indeed, must keep well in mind, the vast cultural gap between Tillich and his American audience.

The second thing which makes Tillich difficult to understand is his dreadful terminology. One must become accustomed to face without intellectual flinching such terms as "New Being," "Being-Itself," "Non-Being," "Gestalt of grace," Theonomy," "Estrangement," and "Angst." In part this terminology is explained by Tillich's background.[8] He was educated in the nineteenth-century classical German tradition and such terms were standard currency in the theological and philosophical vocabulary of that day.[9] Unless one understands something of the German idealistic philosophies of Hegel, Fichte, and especially Schelling, Tillich's thought will remain a constant enigma.

But this natural tendency to couch his thought in the categories of the educational milieu in which he was reared is supplemented by a basic philosophical conviction with which Tillich works. According to his "method of correlation," as he calls it, the solution to the problems of contemporary man must be couched in a terminology appropriate to the situation which gave rise to those problems. It is Tillich's conviction that contemporary Existentialism of the Kierkegaard and

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[8]It is impossible to grasp fully the implications of Tillich's theology without knowing the historical context of his life. Fortunately, considerable autobiographical and biographical material is available to English readers. See *The Interpretation of History*, pp. 3-73 (which in this reviewer's opinion is the most fruitful introduction to Tillich's thought in print); *The Protestant Era*, pp. ix-xxix; and *The Theology of Paul Tillich*, pp. 3-21. For an excellent biographical analysis see R. Allan Killen, *The Ontological Theology of Paul Tillich* (Netherlands: J. H. Kok, N. V. Kampen, 1956), pp. 3-53.

[9]Tillich says ". . . I cannot accept criticism as valuable which merely insinuates that I have surrendered the substance of the Christian message because I have used terminology which consciously deviates from the biblical or ecclesiastical language. Without such deviation, I would not have deemed it worthwhile to develop a theological system for our period." *Systematic Theology*, II, p. viii.

Heidegger variety offers such a terminology. It is "the good luck of Christian theology," so he avers,[10] that a ready-made set of tools for thought is available for contemporary Protestant theology.

But the terminology of Tillich is not determined merely by nineteenth-century German philosophy bent so as to fit the shape of modern Existentialism. He also adds a little twist of his own. He is an exceedingly abstract thinker, and his language reflects this personal characteristic. He is also an original thinker of great depth. Frequently, therefore, he finds it necessary to manufacture *de novo* his own meanings.

In any case, if one wishes to appreciate Tillich's thought, he must first make an effort to understand Tillich's strange and excessively abstract patterns of thought as well as his bizarre terminology. An unreasonable bent towards the concrete and the practical, typical of most Americans including evangelicals, breeds a superficial contempt for anything deeper than Pogo, especially if it cannot be sketched in a cartoon or comic strip. Such an attitude does not help us to understand Tillich. Neither does it prove that Tillich is not worth listening to.

If, as we have said, evangelical theology cannot afford to neglect interaction with Tillich's thought, what attitude can we and should we take in appraising it? Certainly one cannot but feel deeply grateful for Tillich's attempt to bring to the twentieth-century scene an "apologetic theology," a theology which attempts to answer the questions of modern man "in the power of the eternal message [the Christian *kerygma*] and with the means provided by the situation whose questions it answers."[11] One may not agree that an analysis of human existence must necessarily, even apart from divine revelation, place before us the correct questions (as Tillich believes). His emphasis on the *need* for a common medium of communication between theology and the secular world, and his insistence that there *is* a common ground of thought possible between them, are, none the less, a healthy antidote against the Barthian position that there is an unbridgeable gulf which can only allow the message of Christ to be "thrown at those in the situation [of human existence]--thrown like a stone."[12]

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[10] *Systematic Theology*, I, pp. 54f.

[11] *Ibid.*, p. 6.

[12] *Ibid.*, p. 7.

The attempt to build a religiously grounded philosophy of life is likewise welcome. To make the gospel relevant for this age is the crying need of evangelical theology today. The gospel must be made relevant in terms of the "scientific and artistic, the economic, political, and ethical forms" of mid-twentieth century man.[13] Christian truth must be redigested in relation to the needs of every new generation and then preached meaningfully on that new level of need. Our only fear is that Dr. Tillich has frequently lost the substance of Christian truth in the attempt to squeeze it into the mold of contemporary philosophy.

In spite of certain welcome emphases and insights which the evangelical will find in Tillich's contemporary analysis of man and his relation to God, there are, unfortunately, many important areas in which he has surrendered the specifically *Christian* substance of theology. Theology may avail itself of philosophical analyses and categories, but for any truly Christian theology the substance of such categories cannot be built up in defiance of the personalistic theism set forth in the biblical revelation. No doubt, the philosophical implications of his basic ideas have often been misunderstood or even distorted into something far worse than they really are. The personal, immanent, transcendent God of the Bible, however, cannot be surrendered in exchange for the Hegelian-like depersonalized, merely immanent God of Tillich.[14]

Likewise we must call a halt to his reconstruction of Christology, which tends to revive ancient Adoptionism. According to biblical revelation the difference between Jesus and other men is not simply one of degree; and for all his sweating and stewing, Tillich does not really get beyond this. We must also sternly reject any theology which interprets the distinctive aspects of Jesus' life and teaching in mythological terms. We certainly would not criticize Tillich's attempt to

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[13] *Ibid.*, pp. 3, 4.

[14] See his analytic attempt to translate biblical religion into philosophical and transpersonal terms in *Biblical Religion and the Search for Ultimate Reality*. Nels Ferré is the most vociferous critic of Tillich's depersonalization of God. See his article, "Three Critical Issues in Tillich's Philosophical Theology," *The Scottish Journal of Theology*, X, No. 3 (Sept., 1957), 225-238.

restate the doctrine of the Incarnation in terms meaningful for our day; nor would we criticize him were he to weigh the formal conceptions of Chalcedon in the scales of the biblical revelation. But the Christ whom he presents in volume two of his *Systematic Theology* merely preserves ideas set forth *ad nauseum* over the last century and a half of Protestant liberalism--namely that the essential divinity of all human nature ("God-Manhood" as Tillich calls it) was realized to perfection in the man of Nazareth. To say this is to oversimplify Tillich's position; but, nonetheless, it gets at the crux of the matter. However unsatisfactory may be the traditional explanations of the Incarnation with respect to the hypostatic union of the human and divine in Jesus Christ, the Chalcedonian Creed still sets forth Christian substance, whereas Tillich's "dynamic-relational" interpretation of the person of Christ has lost the very essence of biblical truth. Tillich's concept of myth and symbol regarding the New Testament picture of Jesus as the Christ has its philosophical roots in the evolutionary presupposition of the natural and gradual growth of religious consciousness among men. It has not taken seriously the radical nature of the Judaic-Christian revelation of the unique God-manhood of Jesus Christ.

These are, to be sure, quite general criticisms. The articles contained in this issue of the *Seminarian* will grapple in detail with the problems of Tillich's theology. Reinhold Niebuhr has rightly stated that "Tillich's greatness lies in his exploration of the boundary between metaphysics and theology," and that "the difficult task of 'walking the tight-rope' is not negotiated without the peril of losing one's balance and falling over on one side or the other."[15] While evangelical theologians will certainly find Tillich's attempt to walk that "tight-rope" full of helpful apologetic insights, they cannot escape the conviction that he has fallen off balance far to the side of philosophy, and that this fall has rendered him insensitive to the crucial uniqueness of the Christian revelation of God in the person of Jesus Christ.[16]

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[15] *The Theology of Paul Tillich*, pp. 226-227.

[16] For a further analysis of Tillich's Christology see James O. Yerkes, "Tillich's Concept of Jesus and the New Being" (Wheaton: Unpublished Master's Thesis, 1959).

Appendage to footnote number 3.
List of Tillich's books:

1. *The Courage to Be* (New Haven, Conn.: Yale University Press, 1952).
2. *Love, Power, and Justice* (New York: Oxford University Press, 1954).
3. *The New Being* (New York: Scribner's, 1955).
4. *Biblical Religion and the Search for Ultimate Reality* (Chicago: University of Chicago Press, 1955).
5. *The Dynamics of Faith* (New York: Harper's, 1957; reprinted in Harper Torchbook series, TB 42, 1958).
6. *Systematic Theology*, II (Chicago: University of Chicago Press, 1957).
7. The volume soon to appear, *Theology and Culture*, edited by Robert C. Kimball (New York: Oxford University Press), is a compilation of previously printed essays.
8. *The Religious Situation*, trans. H. Richard Niebuhr (New York: Henry Holt, 1932; reprinted by Meridian Books, LA 6, 1956).
9. *The Interpretation of History*, tran. N. A. Rasetzki and E. L. Talmey (New York: Scribner's, 1936).
10. *The Protestant Era* (Chicago: University of Chicago Press, 1948).
11. *Systematic Theology*, I (Chicago: University of Chicago Press, 1951).

Tillich's Doctrine of God

William M. Arnett

Three European-born theologians in our time are presenting the Christian faith in a comprehensive manner from different perspectives. Emil Brunner is attempting a re-formulation and re-statement of the classical tradition of Reformed theology in modern terms and with a Neo-orthodox emphasis. The most voluminous and monumental undertaking is that of Karl Barth who seeks to present a church or dogmatic theology from the theistic point of view. Paul Tillich, now professor at Harvard University, is endeavoring to write a systematic theology with an apologetic emphasis, being concerned primarily with its relevance to life as a whole, in terms of the modern situation. In addition to these efforts in the realm of systematic theology, it may be noted here that Rudolf Bultmann seeks also to restate what he terms the mythological elements in the message of the New Testament in a new way in order that the New Testament *kerygma* might be more effectively transmitted to men in a scientific age. Like Tillich, he attempts to make his reinterpretation existentially.

For Tillich, apologetic theology is "answering theology,"[1] for it seeks to answer questions which arise out of life's situations, pertaining primarily to man's existence, his salvation, and his destiny. The result of Tillich's efforts thus far is a unique systematic theology with an ontological and existential foundation and framework. Two volumes have been published, with Volume I appearing in 1951, which presented the first two parts, "Reason and Revelation" and "Being and God." Volume II, published in 1957, contains the third part of his system, "Existence and the Christ," and represents the first series of Tillich's Gifford Lectures given at the University of Aberdeen. Parts four and five, "Life and the Spirit" and "History and the Kingdom of God" are still to follow.

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[1] *Systematic Theology*, I, p. 31.

The "Method of Correlation"

While accepting criticism such as Barth's of a general philosophy of religion on the basis of systematic theology, Tillich nevertheless tries to do justice to the theological factors and motives behind natural theology and philosophy of religion. Evidence of this is apparent in the philosophical element in the structure of his system. He calls his theological method "the method of correlation."[2] Correlation for Tillich is multiple in character and implication. In this method radical disjunctions are avoided, and instead the various polar elements which are present in every significant religious situation are conjoined, such as the human and the divine, the finite and the infinite, the knowing subject and the object known, freedom and destiny. Such contradictory views as atheism and theism are resolved, since neither atheists nor theists are outside God, according to Tillich.

It should be further noted that the existential character of theology must pervade the system throughout. It requires that every part of the system should include one section in which the question is developed by an analysis of human existence and existence generally, and one section in which the theological answer is given on the basis of the sources, the medium, and the norm of systematic theology.[3]

Does God Exist?

For Tillich, the basic theological question is the question of God.[4] His answer to the query, "Does God exist?" is a categorical "No." According to his view, God does not exist because existence is a category of dependence. He therefore repudiates the "so-called proofs" for the "so-called existence" of God. Since God is beyond essence and existence "it is as atheistic to affirm the existence of God as to deny it."[5] The very phrase, "the existence of God," is "in itself an impossible combination of words."[6] God does not *exist*, says Tillich, but is rather the ground of all existence.

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[2] *Ibid.*, p. 66.
[3] *Ibid.*
[4] *Ibid.*, p. 163.
[5] *Ibid.*, p. 237.
[6] *Dynamics of Faith*, p. 47.

God as Being-itself

Basic to his whole system of thought is that God is being-itself.[7] The question of God is not the question of a being besides others, but it is the existential question of being itself. The assertion that God is being-itself is a completely true and non-symbolic statement. All other descriptions of God, other than being-itself, are symbolic[8] and not literal. Every concrete assertion about God must be symbolic, for a symbol is a segment of finite experience. God as person, Father and Lord come under this category. In fact the symbol of God as Lord and as Father does not appear for full discussion until page 286 of Volume I, which gives some indication of how the "God and Father of our Lord Jesus Christ" is imprisoned in his philosophical theism. Some of the symbolic terms of God are:

(1) He is "the living God." Since life is literally "the process in which potential being becomes actual being" and since God transcends all distinctions between potential and actual He is not living in the non-symbolic sense, but rather He is the ground of life.[9]

(2) He is *personal*.[10] God is a personal God but this does not mean that He is a person, nor is He less than personal. It simply means, in non-symbolic language, that He is the ground of everything personal.

(3) He is *spirit*.[11] This is the most inclusive symbol for God, since it is the function in which all the elements of the structure participate. It is also the basis for any trinitarian statement.

(4) He is *creative*.[12] God is creative because He is God. He eternally "creates himself," a paradoxical phrase which states God's freedom.

(5) He is *holy*.[13] Holiness expresses the unapproachable character of God. It is "that quality which qualifies all other qualities as divine. His power is holy power; his love is holy

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[7] *Systematic Theology*, I, p. 235

[8] This much-used word in Tillich's writings is thoroughly discussed in *Dynamics of Faith*, pp. 41f.

[9] *Systematic Theology*, I, pp. 241f.

[10] *Ibid.*, p. 245.

[11] *Ibid.*, pp. 249f.

[12] *Ibid.*, pp. 252ff.

[13] *Ibid.*, pp. 271f.

love."

(6) He is *almighty*, or *omnipotent*.[14] Omnipotence, with respect to time, is eternity; with respect to space, it is omnipresence; and with respect to the subject-object structure of being, it is omniscience.

(7) He is *love*.[15] His love is a mystery for finite understanding because it is beyond the distinction between potentiality and actuality. "The wrath of God... is the emotional symbol for the work of love which rejects and leaves to self-destruction what resists it."[16]

(8) He is *Lord* and *Father*.[17] These are the two main symbols of a person-to-person relationship with God. The two are inseparable. God as Lord expresses the holy power of God and distance, while the concept "Father" expresses unity with God who is holy love.

God as the Unconditional

The fact that man asks questions about God indicates that he is already aware of God. His awareness of God is not the result of argumentation, but rather a presupposition of His existence. Every argument for God's existence points to the presence of something unconditional within the self and the world. Without this, questions about God would not be asked. In Tillich's usage, the term "the unconditional" is a philosophical symbol for the ultimate concern of man. In his essay on "Tillich's Concept of the Protestant Era," James Luther Adams points out that the term, as suggested by its German connotations, conveys the idea of the majestic and the awful, the ultimate and the intimate, the sovereign, the commanding, that which cannot be tampered with, that which makes demands that cannot be ignored with impunity.[18] For a man to be religious is not a matter of certain beliefs and practices, but rather the point of being ultimately concerned, and he is ultimately concerned when he experiences the unconditional. The experience of the unconditional is the experience of that which has absolute authority for one, of that before which he bows in humility and awe.[19] Man's ultimate concern takes precedence over all other concerns in his life.

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[14] *Ibid.*, pp. 272ff.
[15] *Ibid.*, pp. 279f.
[16] *Ibid.*, p. 284.
[17] *Ibid.*, pp. 286f.
[18] *The Protestant Era*, p. 300.
[19] *The New Being*, pp. 152f.

On this basis, even the "irreligious" can be religious or give evidence of religion. Tillich avers that the atheist usually has an ultimate concern for truth. In fact, he insists that even the atheist may be saved, since his ultimate concern for truth and his loyalty to truth is itself a relationship to God, even though the atheist does not recognize it.[20]

God as Transcendent

A prominent characteristic of Tillich's doctrine of God is his hostility to supranaturalism.[21] In his view, transcendent is not to be identified with supernatural, in the sense that God is understood to be a transcendent object inhabiting a realm above this world. God is beyond naturalism and supranaturalism.[22] Transcendence is not to be thought of in spatial terms.[23] For Tillich, transcendence is a quality of reality which is realized in faith. However, his use of depth as the dimensional symbol for transcendence leaves us with the problem of how to differentiate transcendence from immanence. The relevance of prayer in Tillich's understanding of God is brought into question, at least in its accepted views and practice. Prayer appears to be of little significance, as Tillich actually implies in a recent article.[24]

The Trinitarian Problem

"Trinitarian monotheism is not a matter of number three."[25] The trinitarian problem, for Tillich, is the problem of the unity between ultimacy and concreteness in the living God.[26] He says the number three has no specific significance in itself, although it comes nearest to an adequate description of life-process. In contrast, the concern of the Church Fathers was "not to divide the substance (or essence) and not

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[20] *The Protestant Era*, pp. xiv-xv.
[21] *Systematic Theology*, I, pp. 65-66; 116-117.
[22] *Systematic Theology*, II, p. 5. Cf. *Systematic Theology*, I, p. 263.
[23] *Systematic Theology*, I, p. 263.
[24] "How We Communicate The Christian Message," *The New Christian Advocate*, III, 5, p. 16 (May, 1959).
[25] *Systematic Theology*, I, p. 228.
[26] *Dynamics of Faith*, p. 46.

to confuse the persons" in the Godhead. Tillich leaves us with a hazy notion, at least gives no unequivocal statement concerning an ontological Trinity, and the question arises whether this does not indicate a gnostic trend.

God and Creation

God is creative because He is God, and since the divine life is essentially creative, in Tillich's view, all three modes of time must be used in symbolizing it. "God *has* created the world, he *is* creative in the present moment, and he *will* creatively fulfil his *telos*."[27] A pantheistic and Hegelian notion is expressed in Volume II: "...God is eternally creative, and through himself he creates the world and through the world himself."[28] On such a basis the world is required to make God no less than God to make the world. According to Tillich's ontological view, creation itself fell with man, since the doctrine of creation and the doctrine of the Fall join or coincide. He admits that this is the most difficult and the most dialectical point in the doctrine of creation. While creation, including man and the material, is good as potential essential being, it is fallen and evil as actualized existential being. In the relation of creation and the Fall, Tillich states forthrightly that "actualized creation and estranged existence are identical."[29] Thus, in man's transition from potentiality to actuality, sin is an unavoidable necessity.

God and Man's Salvation

Man's estrangement from God necessarily serves as the background for God's activity in overcoming it. These factors are given more thorough consideration in another article in this issue, but our concern here is God's relation to man's salvation. Tillich is critical of traditional views of Christology, and rejects as pagan and superstitious any notion that God became man, for that would mean that God ceased to be what He was and was changed into something else.[30] Tillich will allow the idea of "incarnation" in the Johannine statement that the "Logos became flesh" if "Logos" is understood as the universal principle of self-manifestation, in God as well as in

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[27] *Systematic Theology*, I, p. 253.
[28] *Systematic Theology*, II, p. 147.
[29] *Ibid.*, p. 44.
[30] *Ibid.*, p. 94.

nature and in history.[31] He therefore rejects the virgin birth as an historical fact (as well as Christ's physical resurrection)[32] in the life of Jesus.[33] As for atonement, "the atoning processes are created by God and God alone."[34] Though God "is eternally reconciled"[35] the atoning process "implies that God, in the removal of the guilt and punishment which stand between him and man, is not dependent on the Christ but that the Christ, as the bearer of the New Being, mediates the reconciling act of God to man."[36] The urgency and uniqueness of Christ's atoning work is further weakened by Tillich in his insisting that, though Christ is "the ultimate criterion of every healing and saving process," it cannot be insisted that "there is no saving power apart from him."[37] The idea of participation in the New Being in Jesus as the Christ sums up his concept of salvation. Tillich rejects the notion of "eternal condemnation," and says that God continues to work creatively in those who are in a state of separation. Though we must suspend judgment until Volume III appears, one wonders if this is a germinal idea for universalism.

An Evaluation

This in brief is Tillich's doctrine of God. He admits that his ontological system "demands the ability of radical abstraction."[38] At the same time he repudiates the insinuation that he has surrendered the substance of the Christian message merely because he uses unbiblical and untraditional terminology.[39] But the question persists after wading through Tillich's gymnastics of abstractions as to whether he is not forcing something alien into Christian wineskins. His ontological conception of God as being itself, the ground of everything that exists, leaves us with something abstract and impersonal, while biblical religion is intensely personal, reaching its climax in the doctrine of the incarnation where the personal is the chosen medium of divine self-manifestation.

His evaporation of historical facts by the overuse of symbolism, his persistent denial of the miraculous and

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[31] *Ibid.*, p. 95.
[32] *Ibid.*, pp. 155f.
[33] *Ibid.*, p. 160.
[34] *Ibid.*, p. 173.
[35] *Ibid.*, p. 169.
[36] *Ibid.*, pp. 173-174.
[37] *Ibid.*, pp. 167-168.
[38] *Ibid.*, p. 11.
[39] *Ibid*, p. viii.

supernatural, his attenuated Christology and soteriology--yes, all this and more is but to hand the sop to skepticism. His system is neither calculated to make the angels sing, nor to bring the Christian "joy and peace in believing through the power of the Holy Spirit." No ontological system can comprehend the full measure of God's grace which is the throbbing heart of biblical Christianity. Tillich's construction leaves us with the increasing conviction of man's impotence to press his way into the presence of God by abstractions, any more than by the power of speculative reason. In the words of H. R. Mackintosh, "If we are to approach, He must stretch forth His hand and draw us near. If we are to know Him, with the knowledge which is life eternal, He must speak His free and gracious Word, and we must hear in faith."[40]

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[40] *Types of Modern Theology*, p. 117.

The Anthropology of Paul Tillich

Harold B. Kuhn

The reorientation of theology along what may be called 'realistic' lines which came shortly after World War I on Continental Europe, and a few years later in the United States, has come as a result of events which shook the world, but it is likewise greatly indebted to the influence of strong men. Paul Tillich came to the United States in 1933, after having participated actively in the process of theological levelling on the Continent. Between 1918 and 1933 Tillich was both a colleague and a critic of Karl Barth, as the latter led in the movement which shifted the total emphasis of Continental theology. The Crisis Theology shook the foundations of the liberalism which identified the Kingdom of God with human progress, eternity with time, God with resident forces of nature, and Revelation with the processes of human reason. It asserted again the reality of the divine transcendence, the sinfulness of man, the otherness of Revelation from reason and the dignity of Christ as Lord.

In the theology of the post-Crisis theological period, it has been Tillich who has pioneered in offering a re-evaluation of the doctrine of man--a doctrine which was sometimes lost in the shuffle in which Barth, Brunner and Gogarten were engaged. It must be remembered, of course, that Tillich worked closely with Reinhold Niebuhr, particularly in his early years in America. He is no doubt indebted to the doughty warrior from Missouri in the development of a newer and more realistic doctrine of man.

In his approach to the question of human nature, Tillich reminds us that man is not an easy creature to know.[1] He does not detain himself long with the consideration of the origin of man's basic physical structure; it seems quite clear that he accepts the view that man's physical organism is the product of long eons of evolution, which history he is willing to leave

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[1] *Systematic Theology*, I, p. 169.

to the anthropologists. Says he, "Historical man is a descendant of beings who had no history."[2] He does throw out one warning at this point: while the sciences may study man as they wish, they will not really know man through the means of an objective and detached study. A proper understanding of human nature will, he reminds us, come only to the one who recognizes that man's nature is constantly changing in the course of history; and hence that one may reach an inner understanding of human nature only as he studies man in terms of a self-identification with man's human and personal concerns. In the proper understanding of man, the philosophers and medical men must join with the theologian.[3]

It is almost correct to say that Tillich is more interested in an analysis of human existence than he is in the analysis of human nature. Actually he does at times reject belief in "an unchangeable structure called human nature."[4] It may be said, that Tillich's analysis of human nature may be understood in terms of two elements, (1) the ontological problem; and (2) the existential predicament. It is to this two-fold study of the problem that we now turn.

Human Nature and the Ontological Problem

Tillich has sought to restore contact between contemporary theology and the classic tradition in Western philosophy in his deep concern with the question of being. At no point is his departure from the idealistic tradition of conventional theological liberalism more evident than here. And while he is frequently classified as an existentialist, he is nevertheless in radical disagreement with the Kantian dualism at the point of its rejection of ontology.

This article would run far beyond its length if it attempted to discuss Tillich's analysis of "reality as a whole."[5] It is well to point out, that Tillich does feel that one part of the work of the philosopher is that of seeking "to maintain a detached objectivity toward being and its structures..."[6] It goes without saying, that the theologian must pass rather quickly beyond this to the understanding of the existential in-

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[2] *Ibid.*, I, p. 167.
[3] *The Courage to Be*, p. 72.
[4] *Systematic Theology*, I, p. 166.
[5] *Ibid.*, I, p. 18.
[6] *Ibid.*, I, p. 22.

volvement of man. Tillich does, however, defend an ontological doctrine of man, in terms of the existence of something in man which may be isolated for the purposes of study. In other words, he makes a place for some objective or neutral structure in man which exists in tension with the existential factors which enter into his experience. But the 'self' is not such merely as a static entity; says Tillich, "Reason makes the self a self, namely, a centered structure..."[7]

From much that Tillich has to say concerning man, one gathers that he believes that finite existence has meaning chiefly in its opposition to what may be called essential being. But he does discuss man's 'essential' being, at least for formal purposes. To him, 'essence' is to be defined in two ways: first as "the nature of a thing, or the quality in which a thing participates, or as a universal" and second, "as that thing from which being has 'fallen,' the true and undistorted nature of things..."[8] Man as he now exists is, of course, separated from his undistorted nature; at the same time, he does maintain (or retain) a relationship to the ontological structures of the universe. True, in the Fall (which Tillich interprets mythologically) man is held to have left his place of identity with "the creative ground of the divine life" in order to "stand upon" himself "to actualize what he essentially is..."[9] One asks, then, "Is man, in his state of severance from his essence beyond any effective contact with the world which ontology seeks to explore?"

Tillich's answer would be, No. Rather, at every point which is crucial for human existence, essential and existential factors exist in polarity. The essential elements enter into every one of the features of the existential predicament. They enter as well into the very structure of man's being, even though no entirely objective interpretation of human nature is possible.

To Tillich, philosophy is basically ontological; and theology cannot avoid the basic question of philosophy, since "God is the answer to the question implied in being."[10] More specifically, the question of ontology must always be, What is being itself? And applied to anthropology, it is raised in form, What is that which can be said to be in man, apart from

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[7] *Ibid.*, I, p. 172.
[8] *Ibid.*, I, p. 203.
[9] *Ibid.*, I, p. 255.
[10] *Ibid.*, I, p. 163.

the group of human beings?

To answer this, one must refer to Tillich's four levels of ontological concepts,

> (1) the basic ontological structure which is the implicit condition of the ontological question; (2) the elements which constitute the ontological structure; (3) the characteristics of being which are the conditions of existence; and (4) the categories of being and knowing.[11]

It is the third and fourth levels which concern us here. Tillich rejects, of course, anything like Hegel's essentialism, and asserts that man's present (i.e., existential) situation is one of estrangement from his essential nature.[12] To exist is "to stand out"--and Tillich insists that human existence is not a mere standing-out of absolute non-being, but a standing-out of relative non-being, or of "mere potentiality."[13]

But, we ask, what is the essential level which he attaches to man, the level which embraces "the characteristics of being which are the conditions of existence" at his finite level? It is difficult to discover his answer to this query. He asserts that Hegel's essentialism is an attempt to conceal man's true state.[14] He associates a true understanding of the 'essence of humanity' with his analysis of what he calls "the myth of the Fall," suggesting that man's ontological nature may be located by some process of demythologization of this 'myth.' Now, Tillich holds that man "belongs" to infinity: proof of this is found, he thinks, in man's possession of freedom. "Man is free, in so far as he can receive unconditional moral and logical imperatives which indicate that he can transcend the conditions which determine every finite being."[15] In other words, man possesses the power of transcending his environment, not merely by virtue of being the highest finite level in the ontological structure, but because he himself "asks the ontological question, and in whose self-awareness the ontological answer can be found."[16]

Thus, seen ontologically, man experiences himself as belonging to a world which he nevertheless transcends. He is an ego which has, through the exercise of freedom, developed

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[11] *Ibid.*, I, p. 164.
[12] *Ibid.*, II, p. 25.
[13] *Ibid.*, II, p. 20.
[14] *Ibid.*, II, p. 25.
[15] *Ibid.*, II, p. 31.
[16] *Ibid.*, I, p. 168.

a self. The world is to him a correlative concept, for he *has* a world, and does not merely live *in* a world.[17] His relation to the fourth level of ontology, namely to "the categories of being and knowing"[18] is seen in these terms. He transcends his world by taking his place as its "perspective-center"; he expresses this transcendence by the employment of language, especially abstract language. In viewing his world, he is self-conscious of his ontic relation to it--that is, he sees himself as a part of it, and as one who can break out of the stimulis-response arc.

In summing up what Tillich finds of essential man through the process of ontological analysis, we must note that he contends that "the essential nature of man is present in all stages of his development." Expressed dogmatically, says he, it has been projected into the past "as a history before history," in which he "dreams" himself as existing in a state of "innocent" essential being.[19] Here we find, of course, the radical difference between his theology and that of historic Christianity. He views man's unfallen state as a merely theoretical one, couched in terms of myth. Rather than seeing human nature, as it came from the Creative Hand, as perfect and bearing the essence of true humanity, he accepts evil as a consequence of actualized potentiality, as an essential concomitant of humanness. Sin becomes thus an inevitable consequence of the actualization of finite freedom, while innocence is merely a state imagined as the result of a process of idealization. The account of the Fall becomes thus, not a record of something which occurred, but a symbolic gesture upon the part of man, signifying the tendency of 'dreaming innocence' to protect and preserve itself.[20]

Human Nature and the Existential Predicament

It has been noted[21] that at every point which is crucial for human existence, there are polarities between essential and existential elements. There is no 'orthodox' list of these polarities to be found in Tillich's writings, but five of them do appear regularly in his analysis of man's predicament as an

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[17] *Ibid.*, I, p. 170.
[18] *Ibid.*, I, p. 164.
[19] *Ibid.*, II, p. 33.
[20] *Ibid.*, II, p. 35.
[21] Page 20, this paper.

existing being. They are: The Infinite and finitude, Revelation and human reason, Redemption and human sinfulness, destiny and human freedom, and Courage (or self-affirmation) and anxiety.

In his relation to the Infinite, man exercises "infinite self-transcendence," so that although he is finite, "nothing finite can hold him."[22] Man is never satisfied with his finiteness. The categories in terms of which he thinks evidence his finiteness--time, space, causality and substance. The very utilization of these bring him to a constant and poignant feeling of his finiteness and insecurity.

In his relation to the polarity of Revelation and human reason, Tillich holds that again man finds himself in tension. He begins his consideration of the question of Revelation with what he calls "pure phenomenology," that is, by attempting to describe meanings apart from the realities to which they refer.[23] But such a critical phenomenology does not sustain itself long, for Revelation reveals the essentially mysterious, and this does not lose its mysteriousness by being made known. Thus, Revelation is seen by Tillich to be always "a subjective and an objective event in strict interdependence."[24] Subjectively, it implies what he calls 'ecstasy,' by which he means, a state of mind "which is extraordinary in the sense that (it) transcends its ordinary situation."[25] This connotes a situation in which the mind seeks to transcend the subject-object structure which is a factor in every knowing situation. Thus, in the 'ecstatic' situation, "Reason reaches its boundary line, is thrown back upon itself, and then is driven to its extreme situation."[26] This leads to what Tillich calls 'ontological shock'; in it, the *mysterium tremendum* and the *mysterium fascinans* meet.

Revelation is thus received in an ecstatic state of mind--a state in which the rational structure of the mind is not destroyed, but merely for the moment set aside. Nothing is added to "the complex of knowledge which is determined by the subject-object structure of reason." Rather, Revelation adds 'dimension' to those aspects of our knowing which has to do with "our ultimate concern and to the mystery of being."[27]

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[22] *Systematic Theology*, I, p. 191.
[23] *Ibid.*, I, pp. 106f.
[24] *Ibid.*, I, p. 111.
[25] *Ibid.*, I, p. 112.
[26] *Ibid.*, I, p. 113.
[27] *Ibid.*, I, p. 115.

It is at this point that Tillich's divergence from the position of historic Christianity evidences itself most clearly. He rejects that which may properly be termed the propositional content of doctrine. To him, Revelation is "independent of what science and history say about the conditions in which it appears"[28] and occurs at a different dimension of reality. Thus, reason "receives revelation in ecstasy and miracles" but cannot be expected to apply any of its ordinary norms (as employed for example in questions of scientific inquiry) to its content.[29] Rather, says Tillich, reason must recognize that "the word as a medium of revelation is not information" and that "the 'Word of God' contains neither revealed commandments nor revealed doctrines."[30]

Concerning the polarity involved in the relation between Redemption and human sinfulness, Tillich is unclear at the point of his understanding of the nature of sin. He sees the Fall as basically a situation in which the unindividuated passes to the individuated and the differentiated; and it is difficult to see how this differs from Creation. Thus, the actualization of finiteness leads to inevitable sinfulness.[31] As the individual goes beyond 'innocence,' he enters inevitably "into the sphere of conflicts and of moral distinctions where one becomes sinful and guilty."[32]

Tillich's doctrine of Redemption is involved, and cannot be considered in detail here. It centers in his belief that those who participate in Christ come to share what he calls "the New Being." Such a sharing involves "The three-fold '*re*' namely, *re*-conciliation, *re*-union, *re*-surrection."[33] Christ has manifested "a personal life which is subjected to all the consequences of existential estrangement but wherein estrangement is conquered in himself and a permanent unity is kept with God."[34] For Tillich's understanding of precisely *how* men participate in Christ, and of precisely *what* this means to their

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[28] *Ibid.*, I, p. 183.
[29] *Ibid.*, I, p. 118.
[30] *Ibid.*, I, pp. 124f.
[31] *Ibid.*, II, pp. 35ff.
[32] Charles Kegley and Robert W. Bretall, *The Theology of Paul Tillich*, p. 126.
[33] Paul Tillich, *The New Being*, p. 20.
[34] *Systematic Theology*, II, p. 135.

personal lives, we must await Volume III of his *Systematic Theology*.

To Tillich, destiny and human freedom likewise stand in polarity. He sees freedom, not as a faculty of some aspect of human nature (e.g., the will); it is a quality "of man, that is, of that being who is not a thing but a complete self and a rational person."[35] It occurs only "in polar interdependence with destiny"[36] and enables men to exercise deliberation, decision and responsibility.[37] He is not primarily interested in freedom as a metaphysical problem, however, but notes it as generating a more significant tension, that which rises out of the polarity of Courage (or self-affirmation) and anxiety.

It is at the point of this fifth polar structure that Tillich's indebtedness to the depth psychology becomes evident. He accepts the basic distinction between fear (as related to an identifiable object) and anxiety as a reaction to finitude. Thus anxiety is ontological[38] so that "finite individualization produces a dynamic tension with finite participation; the break of their unity is a possibility."[39]

Anxiety is, in part, the result of existential estrangement, and is at this point closely tied in with the polarity of destiny and freedom.[40] Anxiety is, basically, the by-product of creatureliness. It goes without saying, that Tillich here refers to what the German means by *Urangst*, and not to neurotic anxiety which may result from pathological inner conflicts. To him, *Urangst* springs from confrontation with the threat of nothingness. Tillich sees no adequate answer to anxiety, as he defines it, in psychotherapy.[41] Cosmic anxiety cannot be overcome; it must be accepted and put to creative use, in terms of what Tillich calls Courage. He goes beyond the usual definition of this term (that is, "the power of the mind to overcome fear")[42] and asserts that it must be understood ontologically in terms of a quality which can "conquer the anxiety of meaninglessness and doubt."[43]

In connection with the discussion of Courage and anxiety, Tillich reveals his belief that the threat of nonbeing is a real

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[35] *Ibid.*, I, p. 183.
[36] *Ibid.*, I, p. 182.
[37] *Ibid.*, I, p. 185.
[38] *Ibid.*, I, p. 191.
[39] *Ibid.*, I, p. 199.
[40] *Ibid.*, II, pp. 62f.
[41] *Ibid.*, II, p. 173.
[42] *The Courage to Be*, p. 34.
[43] *Ibid.*, p. 174.

threat, so that man may exclude himself, not only from relative (that is, finite) being, but from ultimate (or eternal) existence. Thus, his anxiety has a foundation in real fact. Tillich proposes, in place of a self-sufficient finitude, a Courage which will turn anxiety into positive and constructive purpose.

Courage, confronted by meaninglessness, calls for self-affirmation; insofar as man can meet this condition, he can rise above the uncreative forms of courage. Such self-affirmation comes "in spite of" nonbeing, and leads to the power-to-be.[44] It involves risk, to be sure; but in self-affirmation, the individual so doing rises above the anxieties of destiny and of meaninglessness. This leads to confidence; and Tillich tries to equate this with justification as understood by Luther.[45] This writer wonders, however, whether this equation is allowable, in terms of the historic understanding of the passage, "The just shall live by his faith."

From the foregoing it is evident that while there is much in Tillich's thought which one must appreciate, he is in major areas of his thought far from the positions considered to be essential by historic Christianity. He acknowledges the *that* of human sinfulness, but is inadequate in his exposition of the *how*. In his attitude toward Revelation, he seems to fail to give to fallen man an adequate beacon light out of the dark. He is acute in his analysis of natural man's response to his position as alienated from God, but does not, at least by the end of Volume II of his *Systematic Theology*, show us a coherent program for reconciliation. The connection between identification with "The New Being in Christ" and the empirical Courage are far from clear. It may be that the appearance of Volume III of his magnum opus will clarify some of these issues. It is unlikely that they can rectify the situation at many of the points at which he has already committed himself.

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[44] *Ibid.*, p. 151.
[45] *Ibid.*, pp. 163ff.

Tillich and the New Being

Wilber T. Dayton

Paul Tillich is called both the foremost Protestant thinker in America and the most dangerous theological leader alive (*Time*, LXXIII, No. 11, p. 46). Grounds for both views can be seen in his little book of sermons entitled *The New Being*. There is no doubt that the writer hits his reader in new places and forces him to think. His work is rich in insights that should stimulate any honest inquirer to a more adequate grasp of truth. On the other hand, one does read with the constant question whether Tillich should be characterized more as fleeing from nihilism than as joyfully discovering the fountain of life. Or, to change the figure, one wonders if the scrapheap of widely forgotten traditional Christian concepts does not contain many jewels of purer ray than his synthetic productions.

The book cannot be understood apart from the man. Having served as a German chaplain in the First World War, having been a close observer and participant in the great struggles of displaced Twentieth Century humanity, and being a refugee from Nazi Germany, he knows the tragedy and frustration of a world cut loose from its moorings. To him, tragedy has been the rule in human affairs. The exception has been the comparatively secure century prior to the great World Wars. Accordingly, his central theme is a search for an answer to the anxiety, the estrangement, and the sense of tragic predicament that constantly overshadows life.

It was in the night attack at the Battle of Champagne in 1915, while he walked along the rows of dying men, that he lost much of his classical philosophy--the belief that man could master cognitively the essence of his being, the belief in the identity of essence and existence. Nietzsche held great fascination for Tillich in the war years. The effect was an emancipation from tradition. In the postwar years, he and a group of fellow intellectuals studied the positive possibilities back of Nietzsche's assaults on traditional concepts and turned to

Kierkegaard, the Danish existentialist, to discover new meanings for religion. These intellectuals prescribed "Religious Socialism" for the ills of Germany. Though they were not taken seriously, Paul Tillich used his concern and insights to further his goal as a philosopher and, somewhat as a means to that end, as a minister.

Exposition

The New Being does not attempt an orderly theological arrangement as found in his *Systematic Theology*. However, the twenty-three sermons do constitute a sequel to *The Shaking of the Foundations*, and seek to answer in large part the questions developed in that volume. These answers are grouped under three topics which treat the New Being as love, freedom, and fulfillment.

Part I: The New Being As Love

Before introducing the crucial sermon on "The New Being" the author treats love in terms of forgiveness. It is "the answer, the divine answer, to the question implied in our existence" (p. 9). Forgiveness is described as participation, reunion overcoming the powers of estrangement. It is love overcoming the feeling of rejection. We cannot love unless we have accepted the forgiveness. But then, like a fiery stream His healing power enters into us, and we can affirm Him, and with Him our own being and that of others from whom we were estranged, and life as a whole.

Much is said that is Scripturally and psychologically sound about forgiveness and love. Some things, however, seem to contradict not only traditional orthodoxy but also the plain statement of Scripture. Considerable point is made of the view that "forgiveness is unconditional or it is not forgiveness at all" (p. 8). Compare the "if" in I John 1:9. Furthermore, the forgiveness seems not to be a final and permanent thing as in the Christian system. It is called "reconciliation in spite of estrangement" and "reunion in spite of hostility" (p. 7) as if both the old and new survive together except for those moments, infrequent though they be (p. 13), which transform everything. Tillich also denies that Jesus does the forgiving. Rather He is designated as simply declaring that the woman is forgiven.

In this introductory sermon the paradox is already upon us. After the barren years of unbelief in high places, Tillich refreshes us with his sense of the reality of God and of a trans-

forming experience. However, he couches it in words that can hardly carry the full Christian message of a complete and abiding remedy for man's greatest ill--sin.

The great declaration is in the second sermon. He says, "If I were to sum up the Christian message for our time in two words, I would say with Paul: It is the message of a 'New Creation'" (p. 15). Christianity is the message of the New Creation, the New Being, the New Reality which has appeared with the appearance of Jesus, who is for this reason called the Christ.

At first sight, nothing could be more acceptable to evangelical Christians than an emphasis on the transforming, life-giving character of Christ. The great theme of Jesus Himself, of the apostles, and of orthodox Christianity comes to focus at this point. Tillich has used terms that have tremendous content in traditional theology. Does he mean what the words seem to convey? It is precisely here that the problem begins. Instead of a vital saving, keeping, and perfecting grace (as in John 17), Tillich's great pronouncement is that "*here and there* in the world and *now and then* in ourselves is a New Creation, usually hidden, but sometimes manifest, and certainly manifest in Jesus who is called the Christ" (p. 18). Christian experience is watched for, glimpsed, and even realized in fleeting existential moments. It does not become a pattern of life. The predicament still persists. It is "in the midst of the old creation" that the New Creation appears (p. 18). And it only "appears" and "occurs." It doesn't take over. The old man is not really put off nor is the new man actually put on. High moments have made their contribution to the joy of living and the sense of fulfillment, but there is little sense of an abiding presence. Rather, he says, "Toward it [the New Creation] the right attitude is passionate and infinite longing" (p. 19), rather than full assurance of faith. Yet out of this existential and generally obscure experience, he does say that Salvation "transforms the Old Creation into a new one" and he does speak of the New in terms of a renewal, reconciliation, reunion, and resurrection (p. 20). Again, these terms seem to be used largely of a psychological dealing with inner hostilities, disgust, and hatred which one holds for himself and others. Resurrection is simply the means of dealing with the relapses into the Old Being. As Reinhold Niebuhr once said, "Paul Tillich is trying to walk a fence be-

tween man's doubts and the traditions of man's faith" (quoted in *Time*, LXXIII, No. 11, p. 52). Notwithstanding the appeal to accept the new state of things, to enter into it, and to let it grasp you (p. 24), those with an evangelical background are not likely to envy this precarious perch for man's soul.

The remaining sermons of Part I deal with the power of love, the golden rule, healing, holy waste, and principalities and powers. These seek to inject content into the concept of the New Being. Again, great biblical concepts are analyzed with many shrewd insights. Love is rightly given the primary place. The golden rule is analyzed for its lessons and for its deficiencies. The needs of the world as a whole and as individuals are discussed in the light of Jesus, the Christ, the Healer and Savior. A personal appeal is made for the reader to be grasped by the power of this picture of Jesus in order to overcome his neurotic trends, the rebellion of unconscious strivings, the split in his conscious being, and the diseases which disintegrate mind and body. Wholeheartedness is enjoined through analogy of the incident of one who anointed the feet of Jesus. And finally, there is an appeal for courage to accept life with a faith that can triumph over the forces that would separate us from the love of God.

In Tillich's free quoting of great passages of Scripture and his obvious familiarity with biblical concepts, one hopes that there may be a new emphasis on moral and spiritual certainties that have slipped from the grasp of many a modern man. One reads these chapters in the hope of discovering belated content for the concepts of forgiveness, love, and the New Being. Yet again, every Yes is coupled with its corresponding No, and no truth appears in any fulness or adequacy. Love is little more than a social concern. And this love is equated with God--in exactly what sense, one is not sure. The golden rule is little more than trading advantages, and healing is largely sociological and psychological. Yet this more or less nebulous New Being does require that one go beyond the reasonable and waste himself for it as Christ wasted Himself for us. In the victory over the disruptive principalities and powers, there still remain guilt, self-accusation, and despair about ourselves (p. 59). By traditional Christian standards, it is not strange that some do not consider Tillich a Christian at all.

Part II: The New Being As Freedom

Let us see if Part II calls for a new evaluation. On the subject of truth he wisely places Christ as the ultimate and personal truth; but aside from that, he condemns the idea that one can have legitimate assurance that he believes the truth. Neither church nor Scripture is revered for truthfulness of testimony, and that in spite of the fact that for most Christians a valid knowledge of the Christ has come through the testimony of the written Word.

Concerning faith, Tillich quotes Luther's, "What is more miserable than uncertainty," and seems to imply the answer, "Certainty is." The function of faith, to him, is not to have an object, but rather to be aware that God holds us. Contradictions, doubts, and uncertainties appear to invalidate all other knowledge. Likewise, all authority, including the authority of the Bible (p. 86), is cancelled by "splits" or contradictions in authority. The predicament of man is that in the vacuum each must decide for himself. To Tillich, there is something in both the Christian message and Christian experience which is opposed to established authority. Even Jesus is not only the ground but also the negation of all authority (p. 91). As in the whole existential system, it is difficult to find any solid rock on which to build one's house, and one is loath to build upon sand.

Even the coming of the Messiah and of salvation fits the pattern, because He came as a child. And "a child is real and not yet real, it is in history and not yet historical. Its nature is visible and invisible, it is here and not yet here. And just this is the character of salvation" (p. 95). Yet in the Christ Tillich does find a Yes beyond the Yes and No. It belongs only to Christ, but through Him we can say the ultimate Yes beyond our Yes and our No (p. 104). However, in contrast he holds, "We resist and distort the word from the Lord not only when we hear it, but also when we say it" (p. 121). Again, we can only ask with great seriousness and great passion: Is there a word from the Lord? (p. 124). The temper is that of existential anxiety rather than Christian assurance. It is natural for Christians who have not shared his repudiation of all tradition and orthodoxy to find his views a barren bypath instead of a theology for Protestants.

Part III: The New Being As Fulfillment

In the final section of the book, the first element in fulfillment is joy. It is far deeper than pleasure or fun. "Only the fulfillment of what we really are can give joy." This is a profound truth and would fit equally well with an adequate Christology and soteriology. However, such implications are not developed. Instead, we turn to Mary and find her praised by her Lord not because of a truly satisfactory choice but because she had "an infinite concern." Though concern is certainly a part of anything worthwhile, one reacts against making an existential anxiety the *summum bonum* of life.

Then in quest of fulfillment, Tillich explores the vanity of life. Man, he says, is timed. He must grasp the right moment, but ultimately it doesn't matter. The outer man is perishing, but the inner nature is being renewed every day. Eternity calls. Pious and important words are these, but what content do they have in an existential order that escapes with such difficulty from an empty nihilism?

In all this, love does emerge stronger than death. It rescues man and gives real help even when external circumstances cannot be changed. Along with man, the earth participated in the agony of the Man on the cross. A new eon was born. "No longer is the universe subjected to the law of death out of birth. It is subjected...to the law of life out of death."

Conclusions

Thus the book ends in an optimistic note which is quite in harmony with a theme that runs throughout the system. Tillich has escaped the utter nihilism of the "godless" existentialists. He has risen above many of the iconoclastic factors of Nietzsche's thinking. There is a broad familiarity with the Scriptures and evidence of a great deal of constructive thought concerning them. However, in the total rejection of authority, Tillich seems to have lost the revelation from God that would bring certainty and that would overcome the anxiety of emasculating doubt.

In spite of his noble visions and keen human insights, it is hard to escape the conclusion that he also by wisdom knew not God. It is feared that his doubts have betrayed him into an essentially pagan position--one that is not devoid of an awareness of God, to be sure, but that represents God as something less than the Christian revelation indicates. Ac-

cordingly, sin is not so much a curable rebellion as an anxious predicament; and an inadequate anthropology and hamartiology is met by an inadequate Christology and soteriology. As is noted elsewhere in this issue, there are strains in the thought of this thinker which are identified by some as a contemporary gnosticism. Quite possibly, much in his soteriology is esoteric in character, capable of being grasped only by the 'initiated' ones.

The book does not reveal an adequate view of what redemption does for man inwardly. It would be well-nigh impossible to conceive of a work of God like the Wesleyan Revival being kindled over such theological assumptions. Tillich's system bears the marks of learned philosophy that seeks to be a friend to religion. But where is the Gospel of Christ that is the power of God unto salvation? Where are the evangelists that could use it redemptively? In walking the fence between man's doubts and the traditions of man's faith, it is likely that he escaped not only the errors of the extremists but also the effectiveness of the Christian Gospel. If so, it is entirely possible that his very use of Scripture and of Christian concepts may add more to the bewilderment of a lost world than to its salvation.

Our Wesleyan Heritage

The Scope of the Heritage

Stanley Banks

There have been many epochal days in English history, but none more so than May 24, 1738. This was the day of Wesley's evangelical conversion. Of that day and event Lecky, the eighteenth century historian, wrote: "It is surely no exaggeration to say that the scene which took place at that humble meeting in Aldersgate Street forms an epoch in English history."[1] From that upper room there emerged a man with a heart aflame with love to God and his fellowmen; a man of whom Augustine Birrell could write:

> You cannot cut him out of our national life. No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life work for England.[2]

If this event is epochal, then it would be wise to refresh our memories by a description of what took place in the life of John Wesley on that day. At five in the morning he opened his Greek Testament at the words: "There are given unto us exceeding great and precious promises, that we should be partakers of the divine nature" (2 Peter 1:4). Later on, as he was about to leave the house he referred again to his Greek Testament, and this time his eyes rested on the words: "Thou art not far from the kingdom." In the afternoon he was asked to attend a service at St. Paul's Cathedral, which he did. He was deeply impressed by the anthem, "Out of the deep have I called unto Thee, O Lord; Lord, hear my voice."

During the previous thirteen years, first in Oxford and then in Georgia, God had been preparing him for this memorable crisis, in which he was to receive a deep inward assurance of the regenerating work of God, the Holy Spirit. We must allow him to describe the crisis in his own words. He writes in his *Journal*:

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1 *The Roots of Methodism*, p. 6.

2 *New History of Methodism*, Vol. 1, p. 371.

> In the evening I went, very unwillingly, to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation. And an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.
>
> I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified to all there what I now first felt in my heart.[3]

Here then we see the father of the Protestant Reformation, Martin Luther, introducing the one who was to become the leader of the evangelical revival to a living faith in Christ which brought to him regeneration and assurance.

There is no conclusive evidence as to the identity of the reader of the preface to the Romans, but we do have the English translation which was read by this anonymous reader. Here are some of the words which the Spirit of God took hold of and used to enlighten the mind and warm the heart of Wesley:

> Faith is an energy in the heart, so efficacious, so lively, breathing, powerful as to be incapable of remaining inactive. Faith is a constant trust in the mercy of God towards us, by which we must cast ourselves entirely upon Christ and commit ourselves entirely to Him.... This firm trust is so animating as to cheer and elevate the heart, and transport it with affections towards God.... This high and heroic feeling, this noble enlargement of spirit, is effected in the heart by the Spirit of God, Who is imparted to believers by faith. It is impossible to separate works from faith, as impossible as to sever light from heat in fire.[4]

Thus Wesley became the recipient of an experience of grace which set in motion the well prepared machinery of mind, heart and will, and sent him forth to a life of itinerant evangelism

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[3] *Wesley's Works*, Vol. 1, p. 103.
[4] *New History of Methodism*, Vol. 1, pp. 199-200.

that was to help change the face of Britain and bring a spiritual revival. And so began a movement of God, the effects of which extend to us today, and the heritage of which we are about to consider.

As we examine the scope of the heritage received from Wesley, it is necessary to point out that this heritage is by no means confined to the Methodist Church. I think that it is fair to say that modern Methodism as a whole has ceased to proclaim some of the truths which were dear to Wesley; however, there are some individuals within the church who do so. This neglect of the truths which were in a particular sense Wesley's legacy to Christendom may be due to the fact that the Methodists of today feel that these truths are irrelevant to the needs of today; or is the reason a deeper one than this? Is it because so few know anything of the experimental realisation of these things?

Part of Wesley's legacy has now passed into other bodies of believers who have discovered in the truths he proclaimed and the heart-warming experience he enjoyed that which alone could meet their own spiritual needs; and they, in their turn, have become those who desire to share with their own generation these truths and this experience.

Dr. Rattenbury has declared that "we often find that ghost of John Wesley in unexpected quarters."[5] Yes, also here in Emmanuel Bible College and Missions: hence the reason for these Memorial Lectures, which are devoted annually to the discussion of truths taught by Wesley.

We would not assume for a moment that The Methodist Church would take much account of an insignificant group such as ourselves, but there is no doubt that we have the right to number ourselves amongst the spiritual children of Wesley. However, we look beyond Wesley for the rediscovery and fresh exposition and exemplification of the basic principles of New Testament Christianity which have given to us not merely a particular brand of theology, but rather a new discovery of the possibilities of grace in the realm of personal and collective experience.

What then is the heritage which we have received through Wesley? The more we consider the matter the clearer it becomes that the legacy is much bigger than most of us have

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[5] *Wesley's Legacy to the World*, p. 196.

realised.

We shall now briefly survey the scope of the heritage, and then in the two subsequent lectures discuss the two important aspects of this heritage which have become a vital part of our own teaching and experience.

I: Wesley's Legacy of Literature

John Wesley was one of the first leaders of thought to employ on a large scale the printed page as a means of appealing to men and women.

Green's bibliography of the Wesley literature reveals that Wesley produced 233 original works, and extracted or edited one hundred others.[6] There is no wonder that Dr. Fitchett asks: "What time had a man, whose study was the saddle; who traveled 5,000 miles, and preached 500 sermons every year, for reading books; still less for writing and publishing them?"[7]

We have become partakers of this legacy. Its influence is still felt today. Look at his *Journal*, of which one writer has said: "There is no book, I humbly think in all the world like John Wesley's *Journal*. It has very few companions. Indeed it stands out solitary in Christian literature, clear, detached, columnar."[8] It covers Wesley's active life from 1735 to 1790: a record of well over fifty years of Christian experience, observation and service. It is one of the most complete detailed and scientific records of human experience and spiritual phenomenon in the whole range of literature.

In addition to the *Journal* we have his sermons and notes on the New Testament. The sermons were published in five different series; the first of these consisted of fifty-three sermons setting forth for his helpers a simple, clear, definite statement of what Fitchett calls "the theology of the revival."[9] This first collection of sermons became, and still is, the doctrinal standard of The Methodist Church along with his *Notes on the New Testament*.

The sermons as we have them in print are not the discourses as he actually preached them, but only the doctrinal framework, devoid of elaboration or illustration, a kind of condensed

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[6] *Wesley - Philosopher and Founder*, p. 260.
[7] *Wesley and His Century*, p. 473.
[8] *Wesley - Philosopher and Founder*, p. 65.
[9] *Wesley and His Century*, p. 475.

statement of theology; but it is theology distinctly related to the practical details and ethical issues of life. At least thirty of the sermons deal with ethics, conduct and duties.

When Wesley wrote these sermons he laid aside all other literature, and had beside him only his Hebrew Bible and Greek Testament. He endeavored to "furnish plain truth for plain people," and to state in the most direct and non-technical language the great truths of evangelical Christianity.

His *Notes on the New Testament* were designed as Eayrs has stated: "...chiefly for plain, unlettered men who understood only their mother tongue; who yet had a reverence and love for God's Word and a desire to save their souls."[10] These notes are little known today; but they still contain treasure for those who will take time to read them.

It is not generally known that Wesley was one of the first men to discover the use of "the tract."

> The Religious Tract Society was not organised until 1799; but more than fifty years earlier in 1742 Wesley was busy printing and circulating thousands of brief, pungent appeals to various classes of wrong-doers....By means of his helpers, Wesley scattered these earliest tracts like seed over the soil of the three kingdoms.[11]

In addition to this, he was concerned that his helpers be well instructed men, and so he produced for them what he called "The Christian Library." This consisted of some fifty books which he edited, and in some cases abridged, and then produced in cheap editions so that they could be bought by his preachers. He produced a number of the classics in the same way; thus bringing good literature within the purchasing power of the common people. In a day in which such things are a commonplace happening, it is well to recall that in Wesley's day this was a real innovation and a part of his legacy to us.

There are other aspects of his literary activity which are less known yet of vital importance: his controversial writings, and amongst them his outstanding book, *A Plain Account of Christian Perfection*, to which we shall have cause to refer later: his letters, too, which are a mine of spiritual counsel, full of spiritual discernment and practical wisdom. Then there

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[10] *Wesley - Philosopher and Founder*, p. 74.
[11] *Wesley and His Century*, pp. 473, 474.

are his *Appeals to Men of Reason and Religion*, and sundry other publications. All these add up to a remarkable instrument of influence which extends from the eighteenth century until now, and forms a not inconsiderable part of our Wesleyan heritage.

We turn from the prose writings of John Wesley to the poetic writings of the two brothers, John and Charles, only to discover to our amazement that they fill thirteen volumes. Thus we are confronted with another aspect of our heritage.

II: The Wesleyan Legacy of Hymnology

Comparatively few people ever read the sermons or *Journal* of John Wesley, but multiplied thousands sing the hymns composed, translated and arranged by the two Wesley brothers.

It is not generally realised the important part played by John Wesley in influencing modern hymnology. It was he who took a number of hymns written and sung by the Moravians and others and translated them into English. Such hymns as Gerhardt's "Jesus, Thy Boundless Love to Me," and Tersteegen's "Thou Hidden Love of God," and Zinzendorf's "Jesus Thy Blood and Righteousness," and that beautiful hymn by Antionette Bourignon, "Come Saviour Jesus From Above." It was John and not Charles Wesley who gave us the first Wesleyan hymn book in 1737, a year before his upper room experience. This book consisted largely of hymns which he had translated. As yet his brother's gift as a hymn-writer had not manifested itself.

"Perhaps the strangest thing about the poetry of Charles Wesley is that his genius as a hymn-writer only burst forth two days after his conversion, when he wrote his great prophetic hymn, 'Where Shall My Wondering Soul Begin!'"[12] During the rest of his life he wrote approximately seven thousand hymns and spiritual songs. These were edited, arranged and introduced by John Wesley. It is impossible to estimate the effect of this volume of sacred theology set to music upon the masses of Christians who have sung them in all parts of the world and in every denomination for well over two centuries.

The standard Wesleyan hymn book was published in 1780. This was the last edition to be edited and corrected by John

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[12] *Wesley's Legacy to the World*, p. 261.

Wesley himself, and is therefore of value in assessing how much some modern versions of some of the hymns have been grieviously altered. In the introduction to this edition Wesley describes it as "a little body of experimental and practical divinity." How true this is! Wesley's hymns are both heart-searching and heart-warming; they are theological and practical. What a description we have, for instance, of the Incarnation in a sublime yet simple sentence in one of Charles Wesley's hymns:

Our God contracted to a span,
Incomprehensibly made man.

It would take a large volume to expound the theology of these hymns, as Dr. Rattenbury says: "They sound the depths and scale the heights of human experience, and they declare the glories, particularly the redemptive glories of the grace of God."[13]

While the age of grace lasts we shall continue to express the message of the gospel in the language of Wesley's "Jesu, Love of my Soul," and our penitence and longing in the words of his greatest of all hymns, "Come, O Thou Traveller Unknown." If, as believers, we are conscious of our lukewarmness and of our need of the "sacred fire," we shall find no better prayer than that of Wesley:

O Thou Who camest from above,
The pure, celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

Or, if we are conscious of inward sin, what more appropriate prayer than this:

Oh for a heart to praise my God,
A heart from sin set free;
A heart that always feels Thy blood,
So freely shed for me.

As Christians whose responsibility it is to share with a dying world the glorious gospel of our Lord Jesus Christ, we can remind ourselves of this responsibility in the words of a Wesley hymn:

A charge to keep I have,
A God to glorify
A never-dying soul to save,
And fit it for the sky.

[13] *Ibid.*, p. 296.

To serve the present age,
My calling to fulfil,
Oh, may it all my powers engage,
To do my Master's will.

What shall we say of the varied seasons in the church's calendar? How poverty-stricken our devotional life would be at such times as Easter, Christmas and Whitsuntide without the Wesleyan hymns. We express our joy at the advent of Christ in the words of Wesley's "Hark, the Herald Angels Sing." On Good Friday we discover the meaning of the passion of our Lord in his hymn "Would Jesus have the sinner die, why hangs he then on yonder tree?" On Easter day we capture the thrill of the resurrection in Wesley's "Christ the Lord is Risen Today, Halelujah!" and at Whitsuntide we sing a number of hymns on the person and work of the Holy Spirit, of which this is but a sample:

O come and dwell in me,
Spirit of power within,
And bring the glorious liberty
From sorrow, fear and sin.

Even a casual look through the Methodist hymnbook will cause the reader to see how wide was the scope of Wesley's hymns; he has a hymn for almost every occasion, and for every experience of life from the cradle to the grave. This is part of our heritage and will never die whilst time shall last.

III: Wesley's Legacy As A Church Founder

What was Wesley's legacy as a church founder? We have today The Methodist Church, which is one of our largest denominations; it is a well organised body, and world embracing in its influence. I may appear controversial when I say that Methodism as we have it today was not Wesley's legacy to us as a church founder. It is very questionable whether he would feel at home in it if he were here now. His legacy to us in this realm lies deeper down than the structure we call 'Methodism'; it is in the realm of principles and foundations.

The outstanding thing about Wesley as a church founder is his return to the simplicity of Primitive Christianity in both worship and witness. This has been a characteristic of almost all revivals down the centuries of the Christian era; there has been a turning away from rigid forms and systems of worship to a New Testament simplicity, and Wesley was no exception

in this.

It is all the more amazing that it should be so with him, when we consider the prejudices of his early training; the bonds that bound him to episcopal form of government and worship. Despite these, and many other links with the Anglican church, the Spirit of God led him to a form of worship and government that was closely akin to the New Testament pattern. In apostolic Christianity there were four predominant things: (1) the apostles' teaching; (2) the breaking of bread; (3) fellowship, and (4) prayer. The apostles acted as overseers and travelled around establishing, teaching and counselling the young churches. This was also done by Wesley and his helpers. The class meeting was equivalent in spirit and in purpose to the New Testament fellowship. The love-feast, and later, the communion, was their 'breaking of bread'; and the central factor in every group of believers, however small, was prayer. Elaborate systems of organisation are not usually the creation of the Holy Spirit; these often emerge as the Spirit begins to depart, and instead of remaining flexible under the dominant influence of the Holy Spirit, people tend to become bound to the organisation or system.

Rattenbury says,

> Wesley was not a conscious church builder framing a church on the basis of any ecclesiastical theories any more than was St. Paul. Wesley was all the time dealing with life, with living men and women newly illuminated, and he was finding organisations which would secure for them continuous corporate existence....He was led by the Spirit of God, Who is the Holy Spirit, not limited by first century or sixteenth century precedents.[14]

It is also clear that

> ...he was possessed, like the early Christians with a great experience, which had been communicated to thousands of people, and by a great message; and what mattered was the conservation of the corporate and individual Christian life of those who shared the experience, and who desired to disseminate the message. The consequence was that Methodist societies and organisations were a free growth.

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[14] *Ibid.*, p. 139.

> Everything was accepted or rejected according to its usefulness to the Methodist experience and message. The societies developed in many ways in a manner analagous to those of the first century.[15]

From this you will gather that the organisation sprang from the life-giving experience. History has revealed that it is tragically possible to sustain and expand the organisation after the experience and message have ceased to be a vital part of it, and for the church to become like the ancient Tabernacle without the shekinah glory, or a body without spirit.

One eminent Methodist declared that, "Methodism is not worth preserving except so far as she preserves her vital experience of God and witnesses to it." It seems fairly evident from the study of church history that God finds it easier to raise up a new movement than to revive an old one. Despite all the efforts of Wesley not to break away from the Anglican communion, in the end he had to do so. Fitchett describes the religion of that day as "a drowsy, slippered, arm-chair religion." Through Wesley the new wine of the Spirit's activity burst the old bottles of a decadent Anglicanism, and expressed itself in a return to the simplicity of Primitive Christianity.

J. B. Phillips has given us a wonderful description of Primitive Christianity in the introduction to *The Young Church in Action*.

> This surely is the church as it was meant to be. It is vigorous and flexible, for those are the days before it ever became fat and short of breath through prosperity, or muscle-bound by over organisation. These men did not make 'acts of faith,' they believed: they did not 'say their prayers,' they really prayed...they were open on the God-ward side in a way almost unknown today...No one can read this book without being convinced that there is Someone here at work besides mere human beings. Perhaps because of their simplicity, perhaps because of their readiness to believe, to obey, to give, to suffer, and if need be, to die, the Spirit of God found what surely He must always be seeking--a fellowship of men and women so united in love and

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[15] *Ibid.*, p. 138.

> faith that He can work through them with the minimum of let or hindrance.[16]

This could just as easily have been written of the early days of Methodism, and it is this, rather than the mere organisation called "Methodism," which is our legacy today.

After two centuries the clarion call still goes forth from Wesley and his followers, calling us back to the recognition and realisation in our church life of the personality, power and presidency of the Holy Spirit.

IV: The Wesleyan Legacy of Social Influence

Wesley insisted that "Christianity is essentially a social religion, and to turn it into a solitary religion is indeed to destroy it."[17]

Dr. Wesley Bready in his great book *England Before and After Wesley* says that the evangelical awakening, which came largely through Wesley, "marks the birth of a new and sensitive social conscience, and is the chief source of our modern liberties."[18]

A number of years ago the late Earl Baldwin declared that "Historians who filled their pages with Napoleon, and had nothing to say of Wesley, now realise that they cannot explain nineteenth century England until they can explain Wesley."[19]

"Probably no prophets of spiritual awakening," writes Paul Rees, "ever had more reason to be intimidated by the bleakness and barrenness of the conditions they faced than did Wesley and Whitfield and their associates."[20] *The Cambridge Modern History* describes the Britain of that day as a land full of "materialism, dim ideals and expiring hopes." Rationalism and the various forms of scepticism were in full bloom; religion was obsolete, thoroughly decadent and dead. The church was thoroughly worldly and tragically sterile. Drunkenness and debauchery of all kinds stalked through the land; not merely amongst the poorer classes, but also amongst so-called "society." Wesley Bready has pointed out that it was not an uncommon thing for Parliament to adjourn early because "the honourable members were too inebriated to

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16 *The Young Church in Action*, Preface, p. vii.
17 *Asbury Seminarian*, Vol. 4, No. 1, p. 15.
18 *Ibid.*
19 *Ibid.*, pp. 14,15.
20 *Ibid.*, p. 13.

continue the business of state." The pursuits and pastimes of the clergy and laity, the gentry and the peasant, were characterised by bestiality and brazenness.

In such circumstances as these, there were three courses of action open to Wesley and his followers. First, they could compromise with the conditions, and seek to fit into their surroundings and cease to be distinctive. Secondly, they could try to withdraw from these circumstances into some form of monasticism, and become what Paul Rees describes as "piestic islands in a heaving mass of corruption." Thirdly, they could challenge the conditions in the name of Christ and in the power of His Spirit and seek to change them. It was this latter course which they took. To use Chadwick's expression, they not only preached the gospel, they also "hunted the wolf." They vigorously protested against the evils of the day: such as the appalling prison conditions which caused Wesley to marvel whether there could be any worse conditions this side of hell than those in Newgate Prison. By spoken and written words he and his followers gave their whole-hearted support to Wilberforce in his efforts to bring about the abolition of slavery. Wesley too was an effective temperance advocate.

Lord Shaftesbury, who did so much to change our social conditions, was a product of the Evangelical Revival. When Wesley Bready began to study the life of Shaftesbury, he discovered, as he says, "that one could never understand Shaftesbury until one understood the evangelical revival of which he was the product, and which had inspired his every ideal."[21] The Duke of Argyll in addressing the House of Lords declared that "social reforms of the last century have not been due mainly to the Liberal Party, but to the influence, character and perseverance of one man--Lord Shaftesbury."[22]

There is no doubt that Wesley Bready is right in saying that "during fifty-three years of inimitable labour, as a single-minded crusader for God and righteousness, Wesley created character-values, organisations and institutions which at a hundred points were to affect the voluntary heritage of the Anglo-Saxon democracies."[23] "The test of every revival,"

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[21] *Ibid.*, pp. 14,15.
[22] *A Casket of Cameos*, p. 256.
[23] *Asbury Seminarian*, No. 1, p. 15.

said Dr. Dale, "is its ethical result." On looking back over two centuries, it seems fair to say that the revival of the eighteenth century passes the test.

Many evangelicals of our day tend to avoid any teaching on the social implications of the things they believe and proclaim. Wesley demonstrated for us that personal sanctification leads towards social regeneration; that personal holiness and social passion are not antithetical. Our saintliness must have a revolutionising social force--we are to be "holy in all manner of living."

Wesley did not come preaching some economic programme or political doctrine; but the Saviour Whom he and his followers exalted, and the Spirit of God Who indwelt them, so transformed and released them that they became the channels through which a new kind of life began to flow, manifesting itself in an ethical force of invaluable significance; and the same Holy Spirit is eager to do this again today.

V: Wesley's Legacy of Theological Truth

In order fully to understand Wesley's teaching it is essential to know something of the theological climate with which he was surrounded. To some extent his teaching was a revolt against the prevailing theological emphasis of his day.

The working creed of orthodox Christianity in the eighteenth century was that of Calvinism in an extreme form; this was taught by both Anglicans and Non-conformists alike. The three dominant notes in the teaching were predestination, election and reprobation.

They believed and taught that in the atonement provision had been made for a limited number only to be saved; and that way back in eternity these specially chosen ones were predestined to salvation. To all such the effectual call would come, which it would not be possible for them to resist; the rest of mankind could not be saved, do what they might. Such teaching, of course, paralysed evangelistic effort, and deadened the spiritual life of the church, and also led in practice to anti-nomianism with its 'live as you like, do as you please' kind of life.

As early as 1725 Wesley felt these views to be unscriptural and unbalanced, and in a letter written to his mother during that year he renounced such views, and she replied ratifying what he had done.

It fell to Wesley to rediscover and restate certain aspects of

divine truth which had been neglected or scorned; and when he did so, he declared the truth with such clarity and passion, that it appeared as something new; instead of which it was merely the re-statement of what was inherent in the apostolic teaching and experience.

In 1739, just twelve months after his conversion, he preached a remarkable sermon on the subject of "Free Grace,!" in which he clearly expresses his views. This sermon served to accentuate the theological differences between himself and Whitfield, and eventually led to a cleavage between them.

Wesley's theological position was based upon what have been called "The five universals."

1. That all men need salvation.
2. That all men might be saved.
3. That all men might know themselves saved.
4. That all should declare their salvation.
5. That all might perfect holiness in the fear of God.[24]

Wesley expressed his views in a permanent way in the *Minutes of the Conference*. This caused some of his friends to attack him, and eventually break away from him. The saintly Fletcher of Madeley hastened to his defence in a series of letters, later compiled into book form and entitled *Checks to Antinomianism*. Fletcher's appraisal of the theological position of the period is contained in a remark found in his *Third Check*. "If I am not mistaken, we stand now as much in need of a reformation from Antinomianism, as our fathers did of a reformation from popery."[25]

Out of Wesley's universals two vital truths emerged, not that either of them were new, but they were stated with the force of a new discovery because they had been lost for years in the mists of a dominant Calvinism. What were these truths?

The first was the doctrine of assurance, or as Samuel Wesley, the father of John Wesley, described it--"The inward witness." The second was the teaching and experience of Christian perfection or perfect love as Wesley liked to describe it. In these two truths we have Wesley's unique contribution to theological thought and Christian experience. It is just here that we discover the most important part of our

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[24] *New History of Methodism*, Vol. 1, pp. 305,306.
[25] *Benson's Life of Fletcher*, p. 149.

Wesleyan heritage, and it is to the consideration of these matters that we must turn in the subsequent lectures.

Book Reviews

James D. Robertson, Ph.D., Book Review Editor

Revelation and the Bible, by Carl F. H. Henry (editor). Grand Rapids: Baker Book House, 1958. 413 pp. $6.00.

The doctrine of Revelation has undergone varying fortunes during the past half-century. In major segments of the scholarly world, it has been treated with outright denial. In others, it has been evaded in terms of an emphasis upon the non-propositional quality of divine disclosure and in terms of a Bible which is nothing more than a record of a series of "divine-human encounters." The initiative thus passed to those who had little concern for the final authority of the Christian Scriptures. In the appearance of this Symposium, a group of Evangelicals has taken up the issue in a fashion which ought to arrest the attention of many who supposed that the newer views had carried the field, and which should call renewed attention to the historic view of Christian Revelation.

Under the editorship of Carl F. H. Henry, the services of twenty-four scholars have been enlisted, and their reasoned conclusions brought together into one volume. It is quite impossible to review such a work within measurable limits. Many of the chapters are exceedingly compact and sum up in themselves a significant field of research. One reviewer properly calls this volume "a small library on what is anything but a small theme." One dominant idea controls the entire work: it is that of a high view of Scriptural Revelation. The several writers show a comprehensive awareness of contemporary movements, and deal particularly with impact of the Dialectical Theology and the demythologizing 'school' upon the doctrine of Revelation.

The gifted leadership of Dr. Henry is evident in the selection of the contributors, in the broad orientation which must have been given to them in their work, and in the arrangement of the volume. This work should be required reading in any course in Evangelical Theology today. No minister concerned

with "the faith once delivered" should consider his working library to be complete without it.

Harold B. Kuhn

Loyalty to Christ, by Donald E. Demaray. Grand Rapids: Baker Book House, 1958. 105 pp. $1.50.

This is a book of eleven condensed sermons taken largely from the life and teachings of Jesus and beamed especially toward the Easter season, though their message is broad enough for any time of year. The avowed purpose is not simply elucidation but transformation. Accordingly, the style is crisp and to the point. The reader is brought face to face with Christ himself and real life situations.

Some of the sermons center around character studies of those who met Christ, as Peter and the rich young ruler. Then there are the singing apostles in the dungeon and a comparison between the two Sauls. Other messages center around problems of wisdom, vision, character-building, or concern for neighbors. Still others focus on the significance of special days as Palm Sunday, Easter, and Pentecost.

In keeping with his Free Methodist heritage, the writer stresses themes of deep spiritual concern, but the breadth of application and illustration knows no denominational or traditional limitations. Fresh and vivid insights in the Scripture are made relevant to the general reader by a wealth of illustration from literature, history, and anecdotes, as well as by his own original interpretations. The minister will find a seed-bed for sermons, and the layman will find stimulation and food for his devotional life, in these crisp, concise, and sparkling messages.

Wilber T. Dayton

Illustrations from Biblical Archaeology, by D. J. Wiseman. Grand Rapids: Eerdmans, 1958. 112 pp. $3.50.

Every student of the Bible is interested in the light which archaeology casts on the Scriptures; this interest has been quickened by the new discoveries which the archaeologist's spade has uncovered in the past ten years or so. In general,

books on archaeology have tended to be somewhat ponderous and overly-technical, so that the student with only a general background has tended to be overwhelmed with the massiveness of the data which they present. D. J. Wiseman, of the curatorial staff of the British Museum, has rendered the Bible-loving public an outstanding service in the preparation of a volume which combines comprehensiveness with readability.

The volume is arranged chronologically, and presents data selected in such a way as to give a running account of the discoveries of archaeological science as it bears especially upon the narrative by which the message of the Sacred Scriptures is borne. The data are chosen from the material remains of Palestine and the nations contiguous to it, and present a picture of the times out of which the Bible came with remarkable completeness. This reviewer has been assured by those competent to judge that the presentation of the evidence which the spade has unearthed, and the evaluation of that evidence, are accurate and comprehensive.

This volume contains an amazing amount of materials. There are more than one hundred photographs, drawings and charts, arranged in such a manner as to let them join with the voice of the Bible in presenting the record in a manner which is both informing and captivating. The text is exceedingly well prepared, presenting the running comment in a manner which combines readability with unusual informativeness. One is amazed at the manner in which such a vast field of information is covered with such adequacy. It is evident that the author has lived with his materials for a long time, and that he presents them within a context which combines keen personal interest with a vital faith in the records to which his data attest.

This reviewer raises one question: how can such a volume be produced for such a nominal price? The paper and binding are excellent, and every illustration is of a high quality. One feels that a word of praise should be given, not only to the author, but to the Wm. B. Eerdmans Publishing Company, for the production of such a work of archaeological art.

Anne Wicker Kuhn

Joy in Believing, by Henry Sloane Coffin, edited by W. R. Bowie. New York: Scribner's, 1956. 248 pp. $2.95.

This volume, copyrighted in 1956, failed to come earlier to this reviewer's notice. It consists of written devotional addresses and of prayers written and offered by Dr. Coffin, but never published while he lived.

The addresses are gathered under topics, among others, as "In the Beginning, God," "The Power of the Resurrection," "Our Sins, and Our Saviour," "The Grace of Thankfulness," and "The Living Bread." Pages 227-243 are devoted to "Prayers through the Christian Year" and afford us an insight into the heart and concerns of their author.

The discerning reader will find much of inspiration and profit in this volume.

Harold B. Kuhn

Great Sermons of the World, by Clarence E. Macartney. Grand Rapids: Baker Book House, 1958. 454 pp. $4.95.

The editor has drawn upon every period of Christian preaching from the days of the apostles to the present time, his policy that of selecting famous preachers in each period. Here are sermons by such men as St. John Chrysostom, St. Augustine, Luther, Calvin, Edwards, Wesley, Chalmers, Robertson, Spurgeon, and Brooks. G. Campbell Morgan concludes the list. In all there are twenty-five representatives of pulpit eloquence, plus three sermons from the Bible.

The volume is an interesting commentary on the history of preaching. From the standpoint of content and spirit these sermons, in contrast with much contemporary preaching, reflect emphases in the following particulars: they are largely biblical in resources, there is almost a total absence of allusion to contemporary events, they deal mostly with man's responsibility to God and only casually with man's responsibility to man, there is much direct moralizing and exhorting, they powerfully reflect the concept of the Christian life as a continual struggle between the spirit and the flesh, they are more or less anticipative of the life to come, and they are always coming to grips with conscience.

Today's preacher may well find here the corrective he needs in his own pulpit ministry. Yet in perusing these messages coming out of the past one sighs for more emphasis on that true "sweetness and light," so vital to the witness of him

who would declare the whole counsel of God.

J. D. Robertson

Immortality of the Soul or Resurrection of the Dead? by Oscar Cullman. New York: Macmillan, 1958. 60 pp. $1.25.

It is fashionable in some circles nowadays to assert that "the New Testament contains no doctrine of immortality, but only the teaching of the Resurrection." This is doubtless a reflex of the broader tendency to set Christian thought in a relation of antithesis to ancient classic thought. To this question, Dr. Oscar Cullman, distinguished Professor of the University of Basel and of the Sorborne in Paris, addresses himself in this thought-provoking little volume.

He bases his argument upon the contrast which is evident between the death of Socrates on the one hand and the death of our Lord on the other. Certainly a conspicuous contrast does appear here. Dr. Cullman proceeds to state that this contrast comes as a result of the difference in the respective attitudes of Socrates and of Jesus Christ toward death. He concludes that these contrasting attitudes demand as an explanation the view that Christ and the system to which He has given His name had, and have, no idea of the prolongation of existence after the death of the body.

This motif is further elaborated to suggest that any survival of the Christian after physical death is the direct result of the Resurrection as operating in his case. By implication, nothing of the sort can obtain in the case of the non-Christian dead.

To this reviewer, Cullman's thought at this point has two basic weaknesses. First, it makes the contrast between the deaths, respectively, of Socrates and of Jesus Christ to result from divergent views concerning death. Is not the true reason to be found in the fact that while Socrates died as a genial pagan reflecting upon death without any profound insight into sin, Jesus Christ died as the Redeemer, bearing vicariously the total sin-burden of man?

Second, does not this view open the door widely either to universalism, or to annihilism with respect to the unrighteous? Certainly there is no place for our Lord's account of the Rich Man and Lazarus here.

Professor Cullman seems greatly to overwork the Pauline

metaphor of "sleep" as applied to the departed. This cannot legitimately be pressed so as to exclude Paul's "Absent from the body, present with the Lord" or our Lord's "This day shalt thou be with me in paradise."

There are inspirational insights in the book--no writing of Cullman's can fail to contain such! For example, one would cite his view that "the dead in Christ share in the tension of the interim time" or "that for the dead another time-consciousness exists." But this reviewer must ask himself whether all these might not be conserved within a context less damaging to other Christian tenets. Certainly the New Testament teaches no doctrine of "mere immortality" nor of death as the freeing of the intrinsically pure soul from the shackles of an intrinsically evil body. But it does seem to make crystal clear that something deathless exists in man, which survives personal decease, either in conscious blessedness or in a conscious "waiting-for of judgment."

Harold B. Kuhn

New Voices, Old Worlds, by Paul Geren. New York: Friendship Press, 1958. 166 pp. $2.95.

The lives of fifteen persons are sketched in story form in this book by a man who had gained an intimate knowledge of the Middle East through years of work in the United States Foreign Service. Some are American missionaries who rendered heroic and adventuresome service under virtually impossible circumstances in the Middle East. Others are nationals of those lands who became converts to Christianity and gave themselves in sacrificial service.

There was the "Iranian John the Baptist," a Christian dervish, who carried the gospel in the Moslem lands of central Asia. Next was the fascinating story of William Shedd, an American, who cast his lot with the displaced Nestorians and Armenians whose population was decimated by Turks and Bolsheviks. Two sisters in courage, one American and one from old Cilicia, buried their lives in self-forgetting service in the desperate days of the Turkish persecution of the Armenian Christian minorities. John and Dorothy VanEss gave their lives to pioneering schools and hospitals in Iraq. Two Arab brothers became Christians at the price of alienation from

home and relatives and rendered great service to the cause of Christ in Egypt. An Egyptian girl with Christian compassion loved the illiterate and downtrodden of Egypt and brought health and literacy to many. A young Egyptian man worked within the Coptic church in Ethiopia and established schools for the revitalization of that ancient church. Two Arabs and two Americans brought hope and aid to thousands of Arab refugees in Palestine. And Charles Malik became a great Christian statesman, speaking for the millions in the Moslem Middle East.

The stories are captivating, authentic, and informative. The emphasis is on the practical impact of Christian life and service in lands that are largely Moslem. Doctrinal and ecclesiastical matters are mentioned only as they bear directly on the practical. However, reflections of a genuine evangelical faith and witness abound in many of the stories. There is a definite spiritual impact in the book as well as an exciting way of imparting information and insights into the life of the Middle East.

Wilber T. Dayton

Out of Nazareth, by Donald M. Baillie. New York: Scribner's, 1958. 211 pp. $3.50.

John Baillie of Edinburgh has prolonged the ministry of his brother, the late Donald M. Baillie, by his editing and publication of a second collection of the manuscripts left unpublished by the latter. This volume consists of two parts: the first occupying three-fourths of the pages and comprising twenty-one sermons and addresses; the second including four doctrinal lectures.

The sermons sparkle with insights into human need, into the triumph of faith, into the grace of God in Christ, and into the glories of the Christian life. They are "tracts for daily life" and seem always to end with the note of triumph in Christ.

The four lectures concern themselves primarily with issues between the Christian faith and the modern mind. The first includes a penetrating analysis and critique of Bultmann's 'demythologizing' of Christianity (pp. 155-158). One wishes that in summarizing Lecture One, Baillie had been less unappreciative of the historic Christian understanding of biblical

revelation. Lecture Two deals with the nature of Christ, and is a pointed if popular approach to the problems raised by the contemporary mind. Lecture Three, entitled "Man and the Unseen World," undercuts many superficial misunderstandings of the question and seeks to show that the 'unseen world' addresses itself to man in terms of a morally-based faith. Lecture Four, on "The Doctrine of the Trinity," seeks to find points of contact between man's general spiritual quest and trinitarianism. Showing, next, the inadequacy of a mere rationalism in this area, Dr. Baillie rightly points out that the doctrine of the Trinity comes ultimately from the manifestation of God in Christ and from the descent of the Holy Spirit at Pentecost.

This reviewer is still thinking at the point of Baillie's final subdivision, "The Meaning of the Doctrine" (of the Trinity). Particularly in need of careful study is his emphasis upon the difference of thought-patterns between the early Christian world and our own world. He does speak out clearly at the point of an eternal co-existence of three Persons in the one Godhood.

Read discriminatingly, this is a book of real merit.

Harold B. Kuhn

The Expository Method of G. Campbell Morgan, By Don M. Wagner Westwood, N. J.: Fleming H. Revell Company, 1957. 128 pp. $2.00.

Books and articles written about the expository method of preaching which help the average minister become a better preacher of the Word of God are always welcome. Since this small volume under review concerns "the outstanding expositor of the first half of the Twentieth Century," it is especially valuable to all who would become careful students of the Bible. Its simplicity of style and clear analysis of Dr. Morgan's method make it usable by both ministers and laymen.

G. Campbell Morgan's method in study and exposition of the Scriptures has been called "the context principle of Bible study." To Morgan it was of utmost importance to see every Biblical truth in its relationship to that which is near and then to that which is more remote in the context of Scripture.

If Protestant ministers always sought to present the "Bible

interpreted in biblical context," as Morgan did, they would be promoting one of the best means of reducing needless differences between denominations. This method would also go a long way toward undercutting the false foundations of the cults and "isms" which claim to be based upon the Bible.

While not recommending all the conclusions which Morgan reached in his lifelong study of the Bible, this reviewer is heartily in accord with the major hermeneutical principle which governed Morgan's interpretative work.

Delbert R. Rose

Pastoral Prayers Through the Year, by Robert L. Eddy. New York: Scribner's, 1959. 191 pp. $3.50.

This volume is a compilation of prayers, drawn from the pens of some fifty-one ministers and theologians, and includes one for each Sunday of the year, plus some for holidays and 'special' Sundays and a section (pp. 165-174) of General Pastoral Prayers. The included prayers come mainly from writers of liberal theological tendencies, and express an emphasis upon both the vertical and the lateral concerns of men, with perhaps a slightly predominant weight upon the latter.

The editor includes a short introduction to the general subject of prayer (pp. 13-26), and two splendid indices by which prayers either for a specific occasion or by a specific man may be located easily.

Harold B. Kuhn

The New Testament in Modern English, translated by J. B. Phillips. New York: Macmillan, 1958. Pp. xiv plus 575; 5 maps. $6.00.

J. B. Phillips' translation of the New Testament epistles, *Letters to Young Churches*, has been well-known since its publication ten years ago. Some time later Phillips translated the Gospels, and more recently Acts (*The Young Church in Action*) and Revelation. His entire New Testament is now available in one volume.

Phillips' translation is both reliable and readable. The

epistles benefit most from his work, where he makes many complicated thoughts and constructions much easier to understand, but the entire volume is worth reading.

It reflects creditably upon Phillips that he has re-examined his translations before combining them in the present volume and has made a number of changes. Punctuation is greatly improved, British spellings are changed to American spellings, excessive capitalization--including pronouns referring to deity and many other words--is eliminated, and his term for "apostle," "Special Messenger," is changed to "messenger." The genealogies of Matt. 1 and Luke 3, not given in the Gospels volume, are included in the present edition.

The changes in wording fall into four categories: those aimed at giving a better English rendering, those in which the meaning is changed, those in which a different Greek text is translated, and a few instances in which passages accidentally omitted in the previous volumes are supplied. The reading "below his trumpet" (Rev. 8:10) and "salvation of" (Rev. 12:10) must be typographical errors; they should be "blew his trumpet" and "salvation and."

Changes of English rendering include the change of "they already own the Kingdom of Heaven" in Matt. 5:3 of the Gospels volume to "the Kingdom of Heaven is theirs" in the new edition; the change of "my disgrace" (Luke 1:25) to "the shame that I have suffered"; in Acts 2:39, "For it is to you and your children that this great message comes. Yes, and to..." is changed to "For this great promise is to you and your children--yes, and for..."; and the change of "preachers of the word" (I Cor. 12:28) to "preachers of power."

A difference of meaning is reflected in the change of "go past" to "come alongside" (Mark 6:48); "in memory of her" to "as her memorial to me" (Matt. 26:13 and Mark 14:9), a significant change; and "Whatever you bind on earth will be held bound in Heaven and whatever you loose on earth will be held loosed in heaven" to "...will be what is forbidden in Heaven" and "...what is permitted in Heaven" (Matt. 16:19, 18:18), a change which some will welcome but which seems less true to the Greek text than the former rendering.

Phillips translated a different Greek text in the change of "Gerasenes" to "Gadarenes" in Matt. 8:28, an extensive change in the wording of the last verse of Jude, and some others. All of these changes seem to be in the direction of a

better Greek text.

Accidental omissions in the former volumes which have been supplied in the new edition include I Cor. 12:19-20, Phil. 1:16, and part of Acts 12:10, James 1:22, and III John 6.

On the whole, of course, the new volume is essentially the same as the four separate volumes, and the changes which have been made are in general improvements. Phillips' translation of the New Testament can be fully recommended for devotional reading and Bible study, to give fresh insights and added illumination to the meaning of the Word of God.

J. Harold Greenlee

The Epistle to the Hebrews, by Gleason L. Archer, Jr. Grand Rapids: Baker Book House, 1957. 108 pp. $1.50.

The subtitle of this paper-bound volume, "A Study Manual," indicates its structure and purpose. The author is Professor of Biblical Language at Fuller Theological Seminary of Pasadena, California. This is the first of a projected *Shield Bible Study Series* designed to serve as an outline and study guide at an advanced level.

In form, the work combines outline-analysis with brief definition of terms and succinct statement of basic teachings. Ample reference is made to the original, and there is due emphasis from the Old Testament to the passages quoted or paraphrased in the Epistle.

This is not, in the usual sense of the term, a commentary, but a handbook. Designed to set a standard for the series, it promises further studies of genuine merit--as is this current one.

Harold B. Kuhn

The Dead Sea Scrolls, by Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1957. 107 pp. $2.50.

The question of the bearing of the discovery of the Dead Sea Scrolls upon studies in both the Old and the New Testaments will exercise scholars for a long time to come. Now that the period of "initial excesses" is past, Bible-believing students can settle down to a more detached study of these remarkable

documents.

Dr. Pfeiffer, who holds the Ph.D. degree from Dropsie College for Hebrew and Cognate Learning, is well qualified to undertake a study of the type of this present work. He deals, in succession, with the events surrounding the discovery of the Qumran Community, its relation to Christianity, and the bearing of the Scrolls upon Old Testament studies. Appended is a two-page chronological table, setting the phenomenon of the Qumran Community in general and Jewish history.

This volume is distinctly to be recommended to the person who desires a rapid and instructive introduction to the epoch-making discoveries in the caves of the Judean wilderness in the past dozen years.

Harold B. Kuhn

The Millennium, by Loraine Boettner. Philadelphia: The Presbyterian and Reformed Publishing Company, 1958. 380 pp. $4.50.

The revival of theological studies in recent years has produced an abundance of literature in the fields of ecclesiology and eschatology. The doctrines of the *church* and of *last things* are logically so intertwined that one cannot but deeply influence the other in any theologian's system. The present volume is from a viewpoint not widely championed in our time.

Our author affirms that all systems of thought which profess to set forth the scriptural teaching of Christ's second coming and the future of the Kingdom can be reduced to three principal positions: Postmillennialism, Amillennialism, and Premillennialism. He lays no claim to originality in this volume but seeks only to summarize and systematize for the reader what is being taught in orthodox (conservative) Protestant churches concerning Christ's Return. Since he is a convinced postmillennialist, Mr. Boettner has sought to point out the reasons for rejecting other than his own interpretations of "end-time" prophecies.

According to the divisional distribution of the book, ninety-five pages are definitely devoted to listing scholarly sources, interpreting the Scriptures, and stating the arguments which sustain the postmillennial point of view. Only twenty-eight pages were necessary to set out the amillennial position, but

two-hundred and thirty-seven pages are given over to the premillennial viewpoint with the accompanying refutation from our author. It can readily be observed that Mr. Boettner is concerned that the weaknesses in the premillennialist's armor shall be found and fully exposed to the readers of this book.

While the author has sought to be objective in presenting his findings and drawing his conclusions, yet, in the opinion of this reviewer, he has too closely lined "historic premillennialism" with "dispensationalism" of the *Scofield Reference Bible* type.

Among the virtues of this volume is its prompting of the Bible student to re-examine those principles of interpretation (hermeneutics) with which he approaches the Scriptures. To many conservatives this volume will be a concrete example of the type of over-spiritualization of plain statements of the Bible which foretell a national and spiritual restoration of Israel. The author will, however, challenge the type of excessive literalism which has brought some premillennial teachers into great disrepute.

This is a "daring" volume. Admittedly it champions a viewpoint which has suffered an eclipse during recent decades. But the author is quick to affirm that that does not disprove it. Rather he seeks to defend it and proclaim it anew to a disheartened church as the only interpretation that does justice both to the Bible and to sound judgment.

To this reviewer, the interpretations of Scripture and arguments which our author offers as supporting postmillennialism are becoming less and less convincing, if not wholly untenable, in the light of the fulfilment of Bible prophecy regarding the nation Israel, the visible church, and Gentile nations. But those who desire to re-examine the postmillennial position through a contemporary's eyes need look no further than this challenging volume. It will be as readily understood by the serious layman as by the trained minister. It will give not only an analysis of these three great eschatological viewpoints but also list and classify many authors according to their persuasions in this area of theology.

Fortunately, one's eternal salvation does not depend upon his particular millenarian views. This book, however, will show one how Christians have variously conceived the future stages of God's great dealings with mankind.

Delbert R. Rose

The World's Living Religions, by Robert E. Hume. New York: Scribner's, 1959. 335 pp. $3.50.

The march of world events has made many works on world religions to require a great deal of revision. Developments in China, India, and the Moslem world have been particularly significant in altering the picture of non-Christian systems. Hume's volume has been a standard work since its first publication in 1924, and Charles S. Braden has rendered the scholarly world a distinct service in presenting this revision of the volume.

Those who contemplate purchase of a revised volume are primarily interested in the manner in which it has been brought down to date. Dr. Braden is keenly aware of the alterations which have come to the classic Chinese pattern of life in the new China, as well as to historic Shinto by the defeat of Japan in 1945. Likewise instructive is his insight into the dynamics of the Moslem world. One wishes that he might have gone into a bit more detail with respect to contemporary divergences in Christianity.

The excellent bibliography combines the sources which the original author cited as basic to the study of the several religions, with a list of the works published since 1924 which are most helpful in bringing the reader abreast with the contemporary world of religions. Teachers of the History of Religions will find the revised edition to be of real value in building a reference shelf. The chapter entitled "A Comparison of Religions" seems to this reviewer to require some supplementation at the point of the specific genius of Christianity.

Harold B. Kuhn

The Doctrine of Eternal Punishment, by Harry Buis. Philadelphia: Presbyterian and Reformed Publishing Company, 1957. 148 pp. $2.75.

Theological conservatives have had occasion in recent years to rejoice in certain trends toward a more orthodox position on some of the great doctrines of the Christian faith. However, the revolt is still on against the biblical doctrine of eternal punishment for the wicked. Where this doctrine is not being strongly denied today it is often purposefully omitted.

Very few are writing or speaking out in defense of it.

Our author begins his volume by introducing us to the Old and New Testament bases for believing in the eternal punishment of Christless souls. He then sets out the development of this biblical idea in the pre-Reformational, the Reformational and the post-Reformational periods of church history. Very valuable chapters on "Denials and Their Answers," and the "Present-Day Conservative Position," conclude the main body of the book. In the appendices such vital questions as these have been faced: Are unbaptized infants saved or lost? What about the unevangelized heathen and the eternal state? and, What do the cults teach concerning the doctrine of hell?

According to this volume there is no valid denial of the doctrine of eternal punishment on the basis of biblical exegesis. The objections which men have raised against this teaching have been largely speculative and sentimental, and most certainly subjective. They have not been able to sustain a "no-hell" teaching on scriptural grounds. The author has drawn heavily upon a volume by the noted E. B. Pusey, entitled, *What Is of Faith as to Everlasting Punishment?* (1880) for the historical section of the book under review. However, he has gleaned significant statements from late nineteenth and twentieth century scholars who have augmented this modern revolt against everlasting punishment. From Schleiermacher to Niebuhr and from Mormonism to Unity this denial of an important biblical truth has gathered force.

The author of this brief but weighty volume is definitely within the Calvinistic tradition in his training and thinking, and yet most of his conclusions can be shared by Bible-believing Christians of the various traditions. Who, in the name of sound biblical exposition, would be able to refute the following statement: "The doctrine of eternal punishment is biblical, therefore we proclaim it unashamed. Our only apology is for the misconceptions which the Church has sometimes helped to create in the past. Remove the grotesque figures, and the spirit of exultation that some have had concerning the doctrine, recognize that there will be degrees of punishment and that men will be in hell exactly what they have made of themselves, then only those who deliberately reject truth can rebel against the doctrine" (p. 135).

Here is a timely book, one long past due in the light of the growing literature of the cults and of liberal and neo-orthodox

thinkers who reject the plain statements of Scripture and choose to believe in some form of universalism or of the annihilation of the wicked.

Pastors will find this a good antidote to much that is said against a biblical truth about which most ministers have been altogether too silent. Dr. Billy Graham said in a recent Crusade sermon: "If we had more hell preached from the pulpits of America, we would have less of it in our homes and on our streets." This book will help the minister (scripturally and sanely) to proclaim this *awful truth*. The author's spirit is charitable, yet is position is unequivocal.

The weaknesses of the book are in its format, not its content. It lacks an index and a bibliography at the close, although several footnotes help the reader to locate the author's principal sources.

Delbert R. Rose

Darius the Mede, by John C. Whitcomb, Jr. Grand Rapids: Eerdmans, 1959. 84 pp. $2.75.

The author of this volume is Professor of Old Testament at Grace Theological Seminary, Winona Lake, Indiana. Its publication was sponsored by the Editorial Committee of the Evangelical Theological Society.

The problem which occasioned this study is the fact that Darius the Mede is mentioned as one of the rulers of Babylon contemporaneous with Daniel, whereas the only Darius known to history is Darius the Great whose reign was not until 522-485 B.C. Liberalist scholars generally consider Daniel unhistorical because of this. The author identifies Darius the Mede with Cyrus' general and *charge d' affairé* over Babylon, Gubaru by name, as Robert Dick Wilson had done a generation ago. Until recently, translators of the Nabonidas Chronicle translated two different names by one name--Gobryas. Actually, Whitcomb points out, there were two men--Gobryas and Gubaru--the latter being another name for Darius the Mede. Criticial scholars such as H. H. Rowley conclude Daniel is unhistorical because they fail to take cognizance of Sidney Smith's more accurate translation which distinguishes the two. The author presents biblical and other evidence, summaries, and refutes objections to the identification of Gubaru as Darius

the Mede and gives the reasons for his own conclusion.

The study is competently done and deserves careful attention by Old Testament scholars and apologists for the accuracy of the Bible.

George Allen Turner

Book Notices

Look at the City, by Janette T. Harrington. New York: Friendship Press, n.d. 62 pp.

This is a book of pictures with captions, many of New York City, dealing with the special needs to which city churches should minister.

Doors toward the Sunrise , by Earle F. Dexter. New York: Friendship Press, 1955. 116 pp. $2.00.

American Indians in contemporary life, and the work of the Gospel among them, is the theme of this book. It is well written and interesting, describing real experiences.

Evidence of Tradition , by Daniel J. Theron. Grand Rapids: Baker Book House, 1958. xiv plus 135 pp. $3.95.

This volume contains, in the original Greek or Latin together with an English translation, a hundred or more passages in which ancient writers refer to Jesus, various books of the New Testament, and related subjects: for example, the passages in which Josephus is supposed to have referred to Jesus Christ, letters by Roman officials relating to the punishment of Christians, statements concerning the authorship of the New Testament writings, and sample passages from non-canonical Gospels.

Commentary on the First Epistle to the Corinthians , by F. L. Godet (translated from the French by A. Cusin). Grand Rapids: Zondervan, 1957. Vol. I, viii plus 428 pp.; Vol. II, viii plus 492 pp.; $5.95 per vol., $9.90 for both volumes.

This Zondervan reprint makes available again this well-known commentary, which is of value in study of either the English or the Greek text. Godet's commentaries are among the recognized classics.

The Holy Bible - The Berkeley Version in Modern English, Gerrit Verkuyl, Editor-in-chief and translator of the New Testament. Grand Rapids: Zondervan, 1959. x plus 944 plus ii plus 289 pp. $7.95.

As a companion to the New Testament, which appeared in 1945, the Berkeley version of the Old Testament has now been published. Whereas Verkuyl himself translated the New Testament, the Old Testament was translated by various scholars, each of whom had the responsibility for a book or books. The format and type are attractive, generally resembling that of the Revised Standard version. There are copious notes on the text at the bottom of the pages, giving various explanations, observations, and opinions by the translator or editor.

The Life of the Lord Jesus Christ, by John Peter Lange (Reprint from 1872 edition). Grand Rapids: Zondervan, 1958. 4 Vol. 2062 pp. $14.95, or $3.95 per vol.

Thorough students of the Word will rejoice to see this unabridged reprint of a classic. John Peter Lange represents the best of nineteenth century evangelical, conservative Bible scholarship coupled with German thoroughness and a high degree of readability. The books give a carefully developed chronological picture of the earthly life of our Lord as well as His pre-incarnate and post-resurrection ministry.

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